

B920890

# Report & & FIRST INTERNATIONAL WOMAN SUFFRAGE CONFERENCE

---

HELD AT WASHINGTON, U. S. A.  
FEBRUARY 12, 13, 14, 15, 16, 17, 18

## 1902



In Connection with and by Invitation of  
THE NATIONAL AMERICAN WOMAN  
SUFFRAGE ASSOCIATION & & &

---

INTERNATIONAL WOMAN  
SUFFRAGE HEADQUARTERS  
Room 2008, Am. Tract Soc. Building, New York

JOHN YOUNGJOHN, PRINTER, 291-293 CONGRESS STREET, BOSTON, MASS.

CALL FOR THE THIRTY-FOURTH ANNUAL CONVENTION  
OF THE  
National American Woman Suffrage Association  
and First International Woman Suffrage  
Conference

The Thirty-fourth Annual Convention of the National American Woman Suffrage Association will be held in Washington, D. C., First Presbyterian Church, 4 1-2 and C Streets, N. W., February 12th to 18th inclusive, 1902. An International Woman Suffrage Conference will be held in connection with it, to which the Woman Suffrage Associations of fourteen countries have been invited to send delegates.

The principles which for a century have stood as the guarantee of political liberty to American men, "Taxation without representation is tyranny," and "Governments derive their just powers from the consent of the governed," can no longer be claimed as belonging to the United States alone, for they have been adopted by the civilized world. The steadily increasing acceptance of the belief that self-government is the highest form of government has revolutionized the popular thought of the world within the last fifty years. During that period all newly established governments have been fashioned after the model of a republic; while in most European nations and their colonies the suffrage has been so largely extended that the mere skeleton of a monarchy remains.

Logical thinkers the world over have been led in consequence to ask: Are not women equally with men capable of self-government? What necessary qualification fits men for the exercise of this sacred right which is not likewise possessed by women? Are they less intelligent? The statistics of schools, colleges, and educational bureaus answer, "No." Are they less moral, peaceful, and law-abiding than men? The statistics of churches, police courts, and penitentiaries answer "No." Are they less public spirited and patriotic than men? The labors of millions of organized women in noble reforms, in helpful charities, and wise philanthropies answer "No." Logical thinkers ask further, if women are capable of self-government, why are they robbed of the protection and the benefit it guarantees? And again, if they are capable of self-government, why exempt them from the duty and responsibility it involves?

An International Woman Suffrage Conference for the exchange of reports, greetings, and methods, forms a natural mile-stone on the march of progress. All persons believing that the fundamental principles of self-government contained in the Declaration of Independence and the Constitution of the United States apply to women as well as to men, are invited to visit the Convention and to unite in extending greetings to our foreign guests.

ELIZABETH CADY STANTON, Honorary President.  
SUSAN B. ANTHONY, "  
CARRIE CHAPMAN CATT, President.  
ANNA HOWARD SHAW, Vice-President-at-Large.  
KATE M. GORDON, Corresponding Secretary.  
ALICE STONE BLACKWELL, Recording Secretary.  
HARRIET TAYLOR UPTON, Treasurer.  
LAURA CLAY, Auditor.  
CORA SMITH EATON, Auditor.

240  
189  
187  
20 18

# REPORT

## First International Woman Suffrage Conference

HELD AT

WASHINGTON, U. S. A.

FEBRUARY 12, 13, 14, 15, 16, 17, 18

1902

IN CONNECTION WITH AND BY INVITATION OF  
THE NATIONAL AMERICAN WOMAN  
SUFFRAGE ASSOCIATION

---

International Woman Suffrage Headquarters  
ROOM 2008, AM. TRACT SOC. BUILDING  
NEW YORK

JF

848

160x

1902

## DECLARATION OF PRINCIPLES.

ADOPTED IN ACCORDANCE WITH INSTRUCTIONS OF DELEGATES.

We, the men and women assembled in the First International Woman Suffrage Conference, held in Washington, U. S. A., February 12—18, 1902, do hereby declare our faith in the following principles:

1. That men and women are born equally free and independent members of the human race; equally endowed with talents and intelligence, and equally entitled to the free exercise of their individual rights and liberty.

2. That the natural relation of the sexes is that of inter-dependence and coöperation, and that a repression of the rights of one inevitably works injury to the other, and to the whole race.

3. That in all lands, those laws, creeds, and customs which have tended to restrict women to a position of dependence; to discourage their mental training; to repress the development of their natural gifts, and to subordinate their individuality, have been based upon false theories, and have produced an artificial and unjust relation of the sexes in modern society.

4. That self-government in the home and the State should be the inalienable right of every normal adult, and in consequence no individual woman can "owe obedience" to an individual man, as prescribed by old marriage forms, nor can women as a whole owe obedience to men as a whole as required by modern government.

5. That the refusal to recognize women as individual members of society, entitled to the right of self-government, has resulted in social, legal, and economic injustice to them, and has intensified the existing economic disturbances throughout the world.

6. That governments which impose taxes and laws upon their women citizens without giving them the right of consent, or dissent, which is granted to men citizens, exercise a tyranny inconsistent with just government.

7. That the ballot is the only legal and permanent means of defending the rights to "life, liberty, and pursuit of happiness" pronounced inalienable by the American Declaration of Independence, and accepted as inalienable by all civilized nations; therefore, women should be vested with all rights and privileges of electors in a representative form of government.

8. That the rapidly developing intelligence of women, resulting from new educational opportunities, and the important position in the economic world into which women have been forced by the commercial changes of the last half century, call for the immediate consideration of this problem by the nations of the world.

Signed:<sup>1</sup>

SUSAN B. ANTHONY, U. S.

VIDA GOLDSTEIN, Australia.

FLORENCE FENWICK MILLER, England.

ANTONIE STOLLE, Germany.

EMMY EVALD, Sweden.

GUDRUN DREWSSEN, Norway.

CAROLINA HUIDOBRO, Chile.

ANNA H. SHAW, U. S.

RACHEL FOSTER AVERY, U. S.

CARRIE CHAPMAN CATT, U. S.

<sup>1</sup>Time prevented the submission of the Declaration to Miss Fensham of Turkey and Madam Friedland of Russia.



(6)  
1000  
1000  
1000

## PROGRAM

### Thirty-fourth Annual Convention National American Woman Suffrage Association and First International Woman Suffrage Conference

Held in First Presbyterian Church, Washington, D. C.  
February 12, 13, 14, 15, 16, 17, 18, 1902.

---

#### TUESDAY, FEBRUARY 11.

EVENING, 8 O'CLOCK.

EXECUTIVE COMMITTEE MEETING at the Riggs House.

Roll Call.

Consideration of Plan of Work.

---

#### WEDNESDAY, FEBRUARY 12.

MORNING, 9.30 O'CLOCK.

EXECUTIVE COMMITTEE MEETING at the Riggs House.

Roll Call.

Miscellaneous Business.

---

MORNING, 11 O'CLOCK.

INTERNATIONAL CONFERENCE.

---

AFTERNOON, 2.30 O'CLOCK.

FIRST PRESBYTERIAN CHURCH.

CONVENTION CALLED TO ORDER by the President, Carrie Chapman Catt.

Prayer — Rev. John Van Schaick, Jr.

Congregational Singing — Led by Miss Etta L. Maddox, Baltimore.

Report of Executive Committee.

Credential Report — Harriet Taylor Upton, Chairman.

Appointment of Committees — Finance, Courtesies, Credentials, Resolutions.

Appointment of Time-keepers and Convention Pages.

8      INTERNATIONAL SUFFRAGE CONFERENCE

The Lady and the Quill — Mrs. Elizabeth Gilmer (Dorothy Dix),  
New Orleans.

"Legende" — Wieniawski, Miss Bertha Lucas.

Pills in Politics — Dr. Cora Smith Eaton, Minneapolis.

From Statues to Statutes — Miss Gail Laughlin, New York.

The Need of the Hour — Rev. Ida C. Hultin, Boston.

State Presidents or proxies have been invited to sit upon the platform.

---

FRIDAY, FEBRUARY 14.

MORNING, 9.30 — 10.30 O'CLOCK.

WORK CONFERENCE — SUBJECT — PRESS WORK.

Under Direction ELNORA M. BABCOCK.

10:30 — CONVENTION CALLED TO ORDER.

Prayer — Rev. Ida C. Hultin.

Congregational Singing.

Reading of Minutes.

Report of Special Committees:

Industrial Problems — Clara Bewick Colby, Chairman.

Legislation — Gail Laughlin, Chairman.

Congressional Resolutions — Susan B. Anthony, Chairman.

Invitations for the Convention of 1903.

Amendments to Constitution.

Executive Committee Meeting 12 — 1 P. M. Consideration of Plan of  
Work.

---

AFTERNOON, 2.30 O'CLOCK.

Prayer — Rev. Ulysses G. B. Pierce.

Congregational Singing — Led by Miss Maddox.

Addresses by State Presidents, or proxies, continued:

New Hampshire — Miss Mary N. Chase, Pres.

New Jersey — Mrs. Joanna Hartshorn, Proxy.

New York — Mrs. Mariana Chapman, Pres.

New Mexico — Proxy.

Ohio — Dr. Carrie Chase Davis, Proxy.

Oregon — Mrs. Abigail Scott Duniway, Pres.

Pennsylvania — Mrs. L. L. Blankenburg, Pres.

Rhode Island — Mrs. Ardelia Cook Dewing, Pres.

South Carolina — Mrs. Virginia D. Young, Pres.

Vermont — Miss Laura Moore, Proxy.

West Virginia — Mrs. Beulah B. Ritchie, Pres.

Washington — Mrs. L. Green Johnson, Pres.

## PROGRAM OF THE CONVENTION

7

### Report Standing Committees:

Federal Suffrage — Sarah Clay Bennett, Chairman.  
Congressional Work — Carrie Chapman Catt, Chairman.  
Presidential Suffrage — Henry B. Blackwell, Chairman.  
Enrolment — Priscilla D. Hackstaff, Chairman.  
Press Work — Elnora M. Babcock, Chairman.  
Informal Discussion of Press Work.

---

### AFTERNOON, 2.30 O'CLOCK.

Prayer — Rev. Antoinette Brown Blackwell.  
Congregational Singing — Led by Miss Maddox.  
Addresses by State Presidents, or Proxies.  
Greeting — Virginia Clay Clopton, Alabama.  
Alabama — Miss Frances Griffin, Pres.  
California — Mrs. M. L. Wood, Pres.  
Connecticut — Mrs. Isabella Beecher Hooker, Pres.  
Delaware — Mrs. Martha Cranston, Pres.  
District of Columbia — Helen Rand Tindall, Pres.  
Indiana — Dr. Marie Haslep, Pres.  
Illinois — Mrs. Lizzie F. Long, Pres.  
Iowa — Mrs. Adelaide Ballard, Pres.  
Kansas — Miss Helen Kimber, Pres.  
Kentucky — Miss Laura Clay, Pres.  
Louisiana — Miss Kate M. Gordon, Pres.  
Maine — Mrs. Lucy Hobart Day, Pres.  
Maryland — Mrs. Mary Bentley Thomas, Pres.  
Massachusetts — Henry B. Blackwell, Proxy.  
Michigan — Mrs. Martha E. Root, Pres.  
Minnesota — Mrs. Maud C. Stockwell, Pres.  
Missouri — Mrs. Addie M. Johnson, Pres.  
Nebraska — Mrs. Clara A. Young, Pres.

---

### 4 — 6 O'CLOCK.

Reception to delegates tendered by Mrs. A. L. Barber, Belmont.

---

### EVENING, 8 O'CLOCK.

#### AN EVENING WITH THE NEW WOMAN.

"The more freedom humanity enjoys, the keener grows the appetite for freedom." — CLAVIERRE.

A Captivating Alliance — Mrs. Helen Adelaide Shaw, Boston.  
Present Opportunities for Women in Politics — Miss Margaret Haley, Chicago.  
Violin Solo — Miss Bertha Lucas.

## EVENING, 8 O'CLOCK.

AN EVENING WITH ENGLAND AND HER COLONIES.

"Self-sacrifice for an idea means some fitness for self-government."—DAVID STARR JORDAN.

Soprano Solo, "When the Heart is Young," by Dudley Buck—Mrs. B. H. Smart.

The Australian Woman in Politics—Miss Vida Goldstein, Australia.

Address—Hon. James L. Hughes, Public School Inspector, Toronto, Canada.

"Angel's Trio," Mendelssohn's Elijah—Mrs. Smart, Miss La Barre, and Miss Leavitt.

The English Woman in Politics—Florence Fenwick Miller, England.

## SUNDAY, FEBRUARY 16.

## AFTERNOON, 3 O'CLOCK.

Services at Convention Church, conducted by Rev. Anna Garlin Spencer, of Bell Street Chapel, Providence, R. I., assisted by Rev. Olympia Brown, of Wisconsin, and Rev. Anna H. Shaw, of Philadelphia.

Sermon—Rev. Anna Garlin Spencer. Text, "Accept not the person of any against thy soul, and reverence no man unto thy falling; be steadfast in thy understanding and let thy word be one." Ecclesiasticus.

## EVENING, 8 O'CLOCK—RIGGS HOUSE.

## CONFERENCE.

Under Direction of LAURA DE MERRITTE, Maine.

Subject—How may conservative church women be reached.

## MONDAY, FEBRUARY 17.

## MORNING, 9.30—10.30 O'CLOCK.

## PRESIDENT'S COUNCIL.

Under Direction LAURA CLAY, President Kentucky Equal Rights Association.

10:30—CONVENTION CALLED TO ORDER.

Prayer—Rev. Anna Garlin Spencer.

Congregational Singing—Led by Miss Maddox.

Reading of Minutes.

Election of Officers.

## PROGRAM OF THE CONVENTION

9

### REPORTS ENFRANCHISED STATES:

Wyoming — Alice Stone Blackwell.  
Colorado — Prof. Theodosia G. Ammons.  
Utah — Representative selected by Utah Council.  
Idaho — Mrs. Ida M. Weaver, Boise.

### EVENING, 8 O'CLOCK.

#### AN EVENING WITH THE NEW MAN.

"... Seeing that ye have put off the old man with his deeds and have put on the new man which is renewed in knowledge, after the image of Him that created him."—COLOSSIANS 3: 9-10.

Women in the New York Municipal Campaign of 1901 — Oswald Garrison Villard, New York.

"Floradora" — Y. M. C. A. Mandolin Club, William Edward Todd, Jr., Director.

The Justice of It — William Dudley Foulke, Indiana.

"Burgomaster" — Y. M. C. A. Mandolin Club.

"To Secure These Rights" — John S. Crosby, New York.

Life members of the Association have been invited to sit upon the platform.

## SATURDAY, FEBRUARY 15.

### MORNING, 9.30 — 10.30 O'CLOCK.

#### STATE PRESIDENT'S COUNCIL.

Under Direction LAURA CLAY, President Kentucky Equal Right's Association.

10:30 — CONVENTION CALLED TO ORDER.

Prayer — Miss Laura De Merritte.

Congregational Singing — Led by Miss Maddox.

Reading of Minutes.

Report of Plan of Work.

Report Resolutions Committee.

Appeal Press Committee of Baltimore Yearly Meeting of Women Friends — Margaret W. Matthews.

### AFTERNOON, 2.30 — 3.30 O'CLOCK.

#### INTERNATIONAL CONFERENCE, RIGGS HOUSE.

### 4 — 6 O'CLOCK.

Reception to delegates, tendered by Mrs. John B. Henderson, Sixteenth Street, extended.



## INTERNATIONAL SUFFRAGE CONFERENCE

## EVENING, 8 O'CLOCK.

AN EVENING WITH ENGLAND AND HER COLONIES.

"Self-sacrifice for an idea means some fitness for self-government."—DAVID STARR JORDAN.

Soprano Solo, "When the Heart is Young," by Dudley Buck—Mrs. B. H. Smart.

The Australian Woman in Politics—Miss Vida Goldstein, Australia.  
Address—Hon. James L. Hughes, Public School Inspector, Toronto, Canada.

"Angel's Trio," Mendelssohn's Elijah—Mrs. Smart, Miss La Barre, and Miss Leavitt.

The English Woman in Politics—Florence Fenwick Miller, England.

## SUNDAY, FEBRUARY 16.

## AFTERNOON, 3 O'CLOCK.

Services at Convention Church, conducted by Rev. Anna Garlin Spencer, of Bell Street Chapel, Providence, R. I., assisted by Rev. Olympia Brown, of Wisconsin, and Rev. Anna H. Shaw, of Philadelphia.

Sermon—Rev. Anna Garlin Spencer. Text, "Accept not the person of any against thy soul, and reverence no man unto thy falling; be steadfast in thy understanding and let thy word be one." Ecclesiasticus.

## EVENING, 8 O'CLOCK—RIGGS HOUSE.

## CONFERENCE.

Under Direction of LAURA DE MERRITTE, Maine.

Subject—How may conservative church women be reached.

## MONDAY, FEBRUARY 17.

## MORNING, 9.30—10.30 O'CLOCK.

## PRESIDENT'S COUNCIL.

Under Direction LAURA CLAY, President Kentucky Equal Rights Association.

10:30—CONVENTION CALLED TO ORDER.

Prayer—Rev. Anna Garlin Spencer.

Congregational Singing—Led by Miss Maddox.

Reading of Minutes.

Election of Officers.

## PROGRAM OF THE CONVENTION

11

### AFTERNOON, 2.30 O'CLOCK.

Prayer — Rev. Alex. Kent.

Congregational Singing — Led by Miss Maddox.

International Reports —

Spanish American Countries:

Women in Venezuela — Report prepared by Mrs. Jose Raphael Ricart, Caracas, read by Harriet Taylor Upton.

Women in South American Republics — Señorita Carolina Huidobro, Chile.

Women in Porto Rico — Federico Degetau, Resident Commissioner from Porto Rico.

Women in the Philippines — Mrs. Harriet Potter Nourse.

Impressions of a Traveller in the West Indies — Rev. Anna H. Shaw.

---

### EVENING, 8 O'CLOCK.

AN EVENING WITH FOREIGN GUESTS.

"The Truth shall make ye free." — JOHN 8: 32.

"Ava Maria" — Bach-Gounod — Elizabeth F. Pierce. Violin obligato, Miss Heinrich.

Deborah — Mrs. Emmy Evald, Sweden.

Social Condition of the Women in Chili — Señorita Carolina Huidobro, Chile.

Violin Solo — Miss Minna Heinrich, accompanied by Mr. Edward H. Droop.

Women in Turkey — Miss Florence Fensham, Dean American College for Girls, Constantinople.

Women in Germany — Fräulein Antonie Stolle.

---

## TUESDAY, FEBRUARY 18.

MONDAY, 10 — 12 O'CLOCK.

CONGRESSIONAL HEARING.

Speakers before the Judiciary Committee of the House, Geo. W. Ray, Chairman.

Subject — Woman Suffrage in Practice.

Australia — Miss Vida Goldstein. ~~Miss Vida Goldstein.~~

England — Mrs. Florence Fenwick Miller.

Russia — Madam Sofja Levovna Friedland.

Canada — Dr. Augusta Stowe Gullen.

Representatives — Wyoming, Colorado, Utah, Idaho.

12 INTERNATIONAL SUFFRAGE CONFERENCE

Speakers before the Woman Suffrage Committee of Senate, A. O. Bacon, chairman:

Subject — Woman Suffrage in Theory.

Miss Gail Laughlin, Rev. Antoinette Brown Blackwell, Harriet May Mills, Rev. Olympia Brown, Rev. Anna H. Shaw.

---

AFTERNOON, 2.30 O'CLOCK.

Prayer — Rev. Donald C. MacLeod.

Congregational Singing — Led by Miss Etta Maddox.

International Reports:

Women in Russia — Madam Sofja Levovna Friedland.

Women in England — Mrs. Florence Fenwick Miller.

Women in Australia and New Zealand — Miss Vida Goldstein.

Women in Germany — Fräulein Antonie Stolle.

Women in Norway — Mrs. Gudrun Drewsen.

Women in Sweden — Mrs. Emmy Evald.

Brief of Reports from Italy, France, Belgium, and Switzerland — Mrs. L. L. Blankenburg.

Women in Japan — Prepared by Rev. Clay Macauley, read by Mrs. Mary C. C. Bradford.

Women in China — Prepared by Mrs. F. L. Whiting, read by Miss Kate Gordon.

---

EVENING, 8 O'CLOCK.

AN EVENING WITH MEN AND WOMEN VOTERS.

"Male and female created He them, and gave them dominion over the earth." — GENESIS.

"Sunrise" — Wekerlin, Miss Etta H. Maddox.

The Epitome of the Evolution of Government — Dr. Augusta Stowe Gullen, Canada.

The Russian Woman of Past Centuries — Madam Sofja Levovna Friedland, Russia.

Music, Selection.

Where Woman Suffrage Exists — Senator Thos. M. Patterson, Colorado.

The Power of the Incentive — Rev. Anna H. Shaw.

## MINUTES

## OF THE

FIRST INTERNATIONAL WOMAN SUFFRAGE CONFERENCE, CONVENED BY INVITATION OF THE NATIONAL AMERICAN WOMAN SUFFRAGE ASSOCIATION, AT THE RIGGS HOUSE, WASHINGTON, D. C., U. S. A., 11.00 A. M., FEBRUARY 12, 1902.

Mrs. Carrie Chapman Catt, President National American Woman Suffrage Association, called the meeting to order, and gave a brief history of the correspondence conducted with the officers of women's associations of various kinds concerning an International Woman Suffrage Conference. She reported that ten countries would be represented by delegates in the Conference. These were England, Australia, Canada, Norway, Sweden, Germany, Russia, Turkey, Chile, and the United States. Mrs. Catt expressed regret that unforeseen circumstances at the last moment prevented the attendance of the Canadian delegation, but stated that J. H. Hughes, Inspector of Public Schools, Toronto, Canada, would attend later and report on the position of women in Canada.

## VOTING POWER OF DELEGATES.

Mrs. Catt stated that the National American Woman Suffrage Association had appointed four delegates to the Conference, as it had been hoped that each country invited would also send four representatives, but no country had sent more than one. The American Association, therefore, suggested that, in order to equalize the representation, each foreign delegate should be entitled to four votes. A motion to this effect was made and carried.

## PRESIDENT.

The meeting was then asked to nominate a president, and on motion of Mrs. Fenwick Miller, seconded by Mrs. Drewsen, Miss Susan B. Anthony was unanimously elected to the position, and immediately took the chair.

## SECRETARY.

Mrs. Catt moved, and Mrs. Drewsen seconded, that Miss Vida Goldstein, of Australia, act as recording secretary. Carried.

## ROLL CALL.

The following delegates responded to the roll call: Mrs. Florence Fenwick Miller, England; Miss Vida Goldstein, Australia; Mme. Sofja Levovna Friedland, Russia; Mrs. Gudrun Drewsen, Norway; Miss Florence Fensham, Turkey; Miss Susan B. Anthony, Mrs. Carrie Chapman Catt, Rev. Anna Howard Shaw, Mrs. Rachel Foster Avery, United States.

## 14 INTERNATIONAL SUFFRAGE CONFERENCE

Mrs. Catt announced that a delegate from Germany, Fräulein Antonie Stolle; one from Chile, Señorita Carolina Huidobro, and one from Sweden, Madam Emmy Evald, would arrive later.

### INTERNATIONAL COÖPERATION.

Mrs. Catt moved that a committee of five be appointed for the purpose of considering a plan for international coöperation, to report at the next meeting of the Conference. Seconded by Rev. Anna Howard Shaw, and carried.

### SUB-COMMITTEE.

Mrs. Fenwick Miller, Mrs. Rachel Foster Avery, Fräulein Antonie Stolle, Mrs. Drewsen, Miss Goldstein were appointed to serve upon this committee.

### A WOMAN'S DECLARATION OF PRINCIPLES.

Mrs. Catt suggested that this Conference should consider the advisability of issuing a Declaration of Principles, expressing briefly the demand for independence and individuality, which women are making to-day. Mrs. Fenwick Miller warmly supported the suggestion, and on the motion of Mrs. Foster Avery, seconded by Mrs. Drewsen, it was resolved that a committee of three be appointed to draw up a Woman's Declaration of Independence or Sentiments.

### SUB-COMMITTEE.

Mrs. Foster Avery, Mrs. Evald, and Miss Fensham were so appointed.

Mrs. Catt reported that the following list of questions had been sent out by the National American Woman Suffrage Association to all the countries of the world:

In answering the following questions, it is desired that dates of laws granting new privileges should be given whenever possible.

1. What are the property rights of married women in your country?
2. What are the property rights of unmarried women and widows in your country?
3. What occupations are open to women?
4. How do the wages of women compare with the wages of men?
5. What professions are women permitted to enter and to practise?
6. What educational advantages are open to women?
7. Have you any coeducational colleges or universities?
8. Do these universities give women degrees upon the same terms as men?
9. Are there any universities which are closed to women?
10. Are punishments for public offences equal between men and women?
11. Do married women have the right to collect and control their wages?



12. Does the married woman have the right to make a will?
13. Does the married woman have the right to testify in court?
14. Does the married woman have equal custody over her children with her husband?
15. Is there a law concerning the age of consent in your country, and if so, what is the age of consent?
16. Is there an established church in your country, and if so, what is it, and what privileges do women enjoy in it?
17. Are they permitted to hold any offices, to sing in choirs, and to speak or take part in its deliberations?
18. Do women attend public meetings?
19. Do women attend public political meetings?
20. Are they restricted by law from attending any public meetings?
21. What social restrictions are put upon women either by law or by public opinion?
22. May the women of your country have free choice in selection of husband, or is he found for her by her family?
23. Is divorce permissible?
24. If so, upon what terms? Are terms equal for men and women?
25. What suffrage privileges do women enjoy, and what are the qualifications demanded? (That is, explain carefully how much property a woman must hold, if any; whether the vote is by proxy; whether she must be single or may be married, and the character of elections in which she may cast a vote.)
26. What suffrage privileges do men enjoy, and what are the qualifications demanded? (That is, what suffrage privileges do men enjoy which are denied to women?)
27. How are the laws of your country made; that is, by edict of ruling power, parliament, or how?
28. Name any interesting facts or incidents which may help to give a clear understanding of the legal, social, industrial, educational, religious, and political status of woman in your country.

Reports based upon these questions have been received from the following countries:

#### EUROPE.

- England — Mrs. Florence Fenwick Miller.  
 Norway — Mrs. Gudrun Drewsen.  
 Sweden — Fredericka-Bremer Fonbunds, Hon. W. W. Thomas, Jr.  
 Denmark — Froken Henni Forshammer.  
 Russia — Madam Sofja Levovna Friedland.  
 Germany — Bund Deutscher Frauenvereine, Fräulein Augsburg, and Fräulein Antonie Stolle.  
 Belgium — Mlle. Marie Popelin.  
 Holland — Mme. Margaretha Gallé, Miss Van Dorp, Miss Goudsmith, and Miss Junquis.

Switzerland — International Labor Office, Bund Schwerzerdcher-Frauenvereine, Hon. Arthur Hardy, and Helen Von Mulinen.

Austria — Robert S. McCormick.

Turkey — Hon. Spencer Eddy and Dean Florence Fensham, Mrs. Loines.

France — Hon. Horace Porter and Societé Feministe L'Egalité, Groupe Francais d'Etude Feministes.

Italy — Mr. Richard C. Parsons, American Embassy.

#### NORTH AMERICA.

United States — Carrie Chapman Catt.

Canada — Miss Mabel Peters, Dr. Augusta Stowe Gullen, and Dr. Yeomans.

San Salvador — Hon. John Jenkins.

Mexico — Mrs. Wilma Brown.

Nicaragua — Hon. Wm. L. Merry and Mr. Chester Donaldson.

Costa Rica — Hon. Rufus A. Lane.

#### SOUTH AMERICA.

Chile — Señorita Carolina Huidobro.

Argentine Republic — Hon. Wm. L. Font and Dr. Cecelia Grierson.

Uruguay — Hon. William Finch.

Brazil — Mr. Chas. Page Bryan.

Venezuela — Mrs. José Raphael Ricart.

Equador — Hon. H. G. Crisman.

#### WEST INDIES.

Porto Rico — Mrs. Jennie R. Smith and Bishop Blenk.

Cuba — Carrie E. Kent.

Hayti — Hon. W. F. Powell.

#### ASIA.

Japan — Rev. Clay Macauley, Hon. A. E. Buck, and Mme. Haricko Hatoyama.

China — Mrs. F. L. Whiting and Hon. E. H. Conger.

Persia — A friend.

#### AUSTRALIA.

New Zealand — M. H. Sievwright, Pres. Nat'l Council of Women of New Zealand, Mrs. C. C. Morton, Miss Ellen Lodge, Miss Lillian Locke.

#### NEXT MEETING.

Mrs Catt moved, Mrs. Avery seconded, that the next business meeting of the International Conference be held on Friday, the 14th inst. at 9.00 A. M. Carried.

On the motion of Mrs. Catt, the meeting then adjourned.

## MINUTES OF BUSINESS MEETINGS

17

RIGGS HOUSE, FRIDAY, FEBRUARY 14, 1902, AT 9.00 A. M.

### PRESENT.

Miss Anthony in the chair, Mrs. Catt, Mrs. Foster Avery, Rev. Anna Shaw, Mrs. Fenwick Miller, Mme. Friedland, Mrs. Evald, Mrs. Drewsen, Señorita Huidobro, Miss Fensham, Miss Goldstein.

### MINUTES.

The minutes of the last meeting were read and approved.

### REPORT OF INTERNATIONAL COÖPERATION SUB-COMMITTEE.

The chair called upon Mrs. Fenwick Miller, chairman of the International Coöperation Sub-Committee, to submit the committee's report. Mrs. Fenwick Miller called upon the secretary to read the recommendations of the sub-committee.

These recommendations were then read, and after amendment were adopted as follows:

1. That it is desirable to form an International Woman Suffrage Committee for the purpose of acting as a central bureau for the collection, exchange, and dissemination of information concerning the methods of suffrage work and the general status of women in the various countries having representation on the committee.

2. That the delegates to the Conference be instructed to ask their respective societies to appoint three representatives to act on such a committee.

3. That in the event of any Society declining to coöperate, the delegates be authorized to form a separate International Committee in their respective countries.

4. That the Secretary of the International Committee be instructed to communicate with known suffragists in countries not represented in this Conference by delegates, and to recommend coöperation with the International organization upon the same lines as provided for the organized countries.

The delegates were unanimously of the opinion that the above temporary form of organization would finally result in the most satisfactory international coöperation. It was held that each nation should be given free opportunity to aid in the formation of the permanent organization, and that the present needs of the international movement would be best served by a temporary International Committee.

It was agreed that the next International Woman Suffrage Conference should be called in Berlin, in 1904, in connection with the Quinquennial Meeting of the International Council of Women, and that meantime each nation should be asked to consider the international movement, and to send delegates to that meeting fully instructed as to the best form of a permanent International Organization.

18 INTERNATIONAL SUFFRAGE CONFERENCE

MOTION TO ORGANIZE COMMITTEE.

Moved by Rev. Anna Shaw, seconded by Mrs.° Evald, that we now proceed to elect the members of the International Committee. Carried.

PRESIDENT.

Moved by Mrs. Evald, seconded by Mme. Friedland, and carried, that Miss Susan B. Anthony be made chairman.

SECRETARY.

Moved by Mrs. Fenwick Miller, seconded by Mme. Friedland, that Mrs. Rachel Foster Avery be made secretary. Mrs. Avery was unwilling to take upon herself additional work and responsibility, but on being pressed by the Committee to accept this office, consented to consider the matter, and give her decision at the next meeting of the Conference.

PROGRESS REPORT OF DECLARATION OF PRINCIPLES SUB-COMMITTEE

Mrs. Avery submitted a Report of Progress from the Declaration of Principles Sub-Committee.

REPORT ACCEPTED.

Moved by Rev. Anna Shaw, seconded by Mme. Friedland, that the Report of Progress be accepted, and the work of the Committee continued. Carried.

Moved by Rev. Anna Shaw, seconded by Mrs. Avery, that the Committee adjourn till February 16th, 2 P. M. Carried.

---

RIGGS HOUSE, FEBRUARY 16, 1902, AT 9.30 A. M.

PRESENT.

Miss Anthony in the chair, Mrs. Catt, Mrs. Foster Avery, Mrs. Friedland, Mrs. Fenwick Miller, Mrs. Evald, Fräulein Stolle, Miss Fensham, Señorita Huidobro, Mrs. Drewsen, Rev. Anna Shaw, Miss Goldstein.

The minutes of the previous meeting were read and approved.

SECRETARY.

Mrs. Avery announced that after reflection she had concluded to decline election as Secretary of the International Committee. She proposed Mrs. Catt for the position. Mrs. Catt was so elected.

Moved by Mrs. Avery, seconded by Miss Fensham, that a Treasurer representing another country be elected. Carried. Mrs. Fenwick Miller was so elected.

Mrs. Catt moved that inasmuch as an International Association was not yet permanently organized, that each country should be asked

## MINUTES OF BUSINESS MEETINGS

19

to contribute something toward the general working expenses of printing, postage, etc., but the financial obligation of each country should be left to its own discretion.

The Conference adjourned till Monday, February 17th, at 9.30 A. M.

---

RIGGS HOUSE, MONDAY, FEBRUARY 17, 1902, AT 9.30 A. M.

### PRESENT.

Miss Anthony in the chair, Mrs. Foster Avery, Rev. Anna Shaw, Mme. Friedland, Mrs. Evald, Mrs. Drewsen, Fräulein Stolle, Miss Goldstein.

### MINUTES.

The minutes of previous meeting were read and approved. Moved by Mrs. Evald, seconded by Mrs. Avery, that the plan of organization adopted by the Conference be read to the Convention of the National American Woman Suffrage Association at the close of Tuesday afternoon's session, February 18th. Carried.

### VICE-CHAIRMAN.

Moved by Mrs. Evald, seconded by Mrs. Avery, that to make the Conference still more International in character, a Vice-Chairman, representing Germany, be appointed. Carried.

It was decided to leave the appointment of the Vice-Chairman to the German societies.

### COMMITTEE HOLD OFFICE TILL 1904.

Moved by Rev. Anna Shaw, seconded by Mrs. Evald, that the Committee hold office till the next quinquennial of the International Council of Women in Berlin. Carried.

### NEXT MEETING.

Mrs. Avery moved that the Committee meet after the evening public session of the Convention to consider the Declaration of Principles. Carried.

---

RIGGS HOUSE, MONDAY, FEBRUARY 17, AT MIDNIGHT

### PRESENT.

Rev. Anna Shaw in the chair, Mrs. Foster Avery, Mme. Friedland, Señiorita Huidobro, Miss Fensham, Miss Goldstein.

### MINUTES.

The minutes of previous meeting were read and approved.



## DECLARATION OF PRINCIPLES HELD OVER.

Mrs. Avery reported that owing to limited time the Declaration of Principles had not been prepared, and the Sub-Committee therefore recommended that another sub-committee should be appointed to draw up the Declaration, which should be submitted to the delegates at a later date for approval.

Moved by Mme. Friedland, seconded by Señorita Huidobro, that the report of the Sub-Committee be a progress report, and the completed report be submitted later in writing to the delegates. Carried.

## THANKS OF FOREIGN DELEGATES TO NATIONAL AMERICAN WOMAN SUFFRAGE ASSOCIATION.

Moved by Mme. Friedland, seconded by Miss Fensham, that the foreign delegates accord their warmest thanks to the National American Woman Suffrage Association for inviting them to the International Woman Suffrage Conference, and for the many kindnesses shown them by officers and members of the Association and by the Courtesies Committee. Carried.

Moved by Mrs. Avery, seconded by Mme. Friedland, that the Conference do now adjourn. Carried.

## Proceedings Public Sessions of International Conference.

WEDNESDAY AFTERNOON, FEBRUARY 18.

The following greeting was presented by Miss Clara Barton, the distinguished leader of the Red Cross Association:

"MADAM PRESIDENT, LADIES, AND DELEGATES: Among many honors which from time to time have been tendered me by my generous country people, not one has been more appreciated than the privilege of giving this word of public welcome to the honored delegation of women present with us.

"Ladies of Europe, to me has been given the honor of bidding you welcome to America.

"If a hundred tongues were mine, they could not speak the glad welcome in our hearts. You have come far to honor us, and we do not forget that it is a paternal act—the time-honored parent holding out its hands to the child. But, ladies, it is an epoch in the history of the world that your coming marks. For the first time within the written history of mankind have the women of the nations left their homes and assembled in council to declare the position of woman as woman before the world, bringing to national and international view the injustice and the folly of the barriers which ignorance has created and tradition fostered and preserved through the unthinking ages, until they came to be held, not only as a part of the natural laws and rights of man, but as the immutable decrees of Divinity itself.

"Through the ages long and dark has woman listened to, believed, and obeyed the laws she had no power in creating, neither in amending, for it was a shame for her to speak in public, and from childhood to the grave modesty was her crowning virtue.

"If woman alone had suffered under these mistaken traditions—if she could have borne the evil by herself, it would have been less pitiful. But her brother man, in the laws he created and ignorantly worshipped, has suffered with her.

"He has lost her highest help; he has crippled the intelligence he needed; he has belittled the very source of his own being, and dwarfed the image of his Maker.

"In all these he has suffered with her,

" 'For, close as sin and suffering joined,  
We walk to fate abreast.'

"Ladies, there is a propriety in your crossing the seas to hold the first council in America, for it was in this new untrammelled land of freedom, free birth, free thought, and free speech, that the first out-

spoken notes were given, the first concerted action taken toward the release of woman, the enlightenment of man as a law-maker, and the attention of the world directed to the injustice, unwisdom and folly of the code under which it lived.

"It was here that the first hard blows were struck. It was here the paths were marked out that have been trodden with bleeding feet for half a century, until at length the blows no longer rebound, and the hands of the grateful, loving womanhood of the world struggle for a place to scatter roses in the paths which erst were flint and thorns; and an admiring world of women and men alike breathe, in tones of respect, gratitude, and love, the names of Elizabeth Cady Stanton and Susan B. Anthony.

"Miss Anthony, I am glad to stand beside you while I tell these women from the other side of the world who has brought them here. This, ladies of Europe, is your great prototype—this, the woman who has trodden the trackless fields of the pioneer till the thorns are buried in roses; this, the woman who has lived to hear the hisses turn to dulcet strains of music; the woman who has dared to plead for every good cause under heaven, who opened her door to the fleeing slave, and claimed the outcast for a brother; the woman beloved of her own country, and honored in all countries.

"Although a slow lesson to learn, it has always proved that the grandeur of a nation was shown by the respect paid to woman. The brightest garlands of Spain, linked with immortelles, twine about the name of Isabella. The highest glory of England to-day is not that she placed her crown on the brow of her trusted and beloved new monarch, a man whom the nations of the earth welcome to their galaxy of rulers, but that she lays her mantle of fifty years' rule through war and peace and progress, such as never was known before, upon the grave of a woman—that mantle on which no stain has ever rested, and on which the sunlight of happiness is shadowed and dimmed only by the tears of a sorrowing nation, as it reverently bears it to its honored rest. England, thank God you had no Salic law!

"America has none, and, Miss Anthony, the path which you have trodden through these oft painful years leads to that goal; and, though your eyes will have opened upon the blessed light of the heaven beyond, verily there may be some standing here who shall not taste death until these things come.

"Ladies and delegates: In the name of the great leader who has called you, we welcome you. In the name of our country, its great institutions of learning and equal privileges to all, we welcome you. In the name of the brotherhood of man, we welcome you. In the name of our never-forgotten pioneers, a Mott, a Stone, a Gage, a Griffin, a Garrison, a May, a Foster, a Douglass, a Phillips, we reverently welcome you.

"In the name of God and humanity, in the name of the angels of

earth and the angels of heaven, we welcome you to our shores, to our halls, to our homes, to our hands and to our hearts.

"Welcome, ladies, to America!"

The following extemporaneous welcome was extended by Susan B. Anthony, Honorary President of the National American Woman Suffrage Association:

"I hardly know what to say, but I certainly give a most cordial welcome to these women from foreign shores. They are ahead of us in some things; in some countries of Europe women have more suffrage than we.

"I will not go back to the time of the flood. We have had Wyoming for thirty years. How well I remember the day she was ushered in! Then came Colorado, a second star on our flag, then Utah and Idaho. I do not know how soon we shall have another. It depends not on the women, but on the men. How I hate to hear it said that what we need is to convert the women! If every woman's husband and father and all her male friends favored it, especially if the men upon whom she is financially dependent favored it, she would favor it. Till we convert the men, we cannot convert the women. The politicians dread the women's vote, but we are going to overcome the politicians by getting the people with us.

"Mrs. Stanton and I conceived the idea of holding an International Suffrage Conference when we were in Europe in 1883, but our grandmothers there were afraid of us, and the plan was dropped. Now, after twenty years, they have come to us, and we are going to march forward together."

Rev. Anna H. Shaw, Vice-President N. A. W. S. A., said:

"It is my privilege to say a word of welcome. I suppose Mrs. Catt asked me to do so because I was born in England and transplanted to America, so that I am half and half. I am a traveller up and down the world, and know how it feels to be in a foreign land. But, while you are divided from us by geographical lines which are imaginary, and by a language which is not the same, you have not come to an alien people or land. In the realm of heart, in the domain of mind, there are no geographical lines dividing the nations. You come to us as members of one family. You come that we may all stand on one plane of freedom. You are welcome to our country, to the best it has to offer. I wish we could take you to our four 'star States,' where women vote. We mean to give you of our best, but we expect to get from you much more than we give. For one thing, you will take down our conceit, which will be good for us. You will show us that those who speak English are not the only ones whose hearts are alive to the great flame of liberty. I have just come from a Spanish American country, and I have been trying to learn the polite manners of its people. When they are introduced to you, they say, 'My house is yours; use it.' We are yours; use us. We welcome you to our homes, to our hearts, but above all to our brains."

Miss Kate Gordon, Corresponding Secretary N. A. W. S. A., read the following cabled greetings from Norway, telegram from Canada, and letter from Germany:

FROM CHRISTIANIA.

"Success to your work.

"NATIONAL NORWEGIAN WOMAN SUFFRAGE ASSOCIATION."

FROM TORONTO.

"Greetings and best wishes from your sisters across the line.

"AUGUSTA STOWE GULLEN."

LETTER FROM GERMANY.

"The Federation of Progressive Women's Societies in Germany is exceedingly gratified that the National American Woman Suffrage Association has called an International Congress to meet in the United States. The Federation regrets not to be able to send a delegate, the more so as its first and foremost object is to secure for German women, not only an improvement of their social and legal standing, but full political rights as well. For this reason we watch with especial interest and sympathy the effort of those women who persistently and courageously work for the full citizenship of women.

"The women of the United States have, in this struggle, set a noble example to the women of Europe. In Germany, we recall with tender veneration such names as Lucy Stone, Frances Willard, Elizabeth Cady Stanton, Rev. Anna H. Shaw, and Susan B. Anthony.

"The women of Germany are without political rights. It is far easier to fight for equality and freedom in a young country, like the United States, than in an old civilization, cumbered with traditions—a country that looks back on a history many centuries old, and that only a few decades ago fought its way through severe conflicts and painful changes to political unity, and is now slowly growing into the responsibilities which social and political problems impose on a modern State.

"That German women are anxious to render to their country personal and effective assistance in meeting the great questions is shown by the fact that the Federation of Progressive Women's Societies has taken franchise as its watchword, and that, since January 1, 1902, it includes in its membership a society the sole purpose of which is to gain for the women of Germany their political prerogatives.

"We sincerely hope that this Congress may lead to great results, and that the idea of forming an International League of suffrage societies the world over may crystallize into fact. We beg to be adopted into this League.

"Very respectfully,

"THE COMMITTEE OF THE FEDERATION OF PROGRESSIVE WOMEN'S SOCIETIES."



The following letter was read by Mrs. Gudrun Drewsen, of Norway:

"The woman suffrage movement! I know of no movement, no cause, that is at the same time so national and so international.

"The victory now gained in Norway,—municipal suffrage and eligibility to municipal office for a great many women,—will no doubt in time influence every home in our country; but we could not have won this victory without receiving impulses from other civilized nations. We are indeed indebted to men and women in several European countries for the privileges which we now possess. But from no other country in the world have we received the inspiration in our work which we have received from the United States; to no women in the world are we so indebted as to the women of your country. Those great and noble pioneers, and their fervent struggle—how they have inspired us and awakened our enthusiasm! That assiduous work, year after year,—how it has strengthened our hands! That glorious example, those results attained in your country,—how we have brought them before our legislators to awaken their sense of justice!

"I sincerely wish that the news of the victory achieved in our country may prove an impetus to you in your work. To be assured of this would give us the satisfaction of feeling that at all events a small fraction of our great debt to you was paid. But, nevertheless, we look to you for more help and more inspiration for our future work.

"We are afraid that our legislators will let our apprenticeship last long, before they will trust us with what we most ardently long for—the political suffrage. I am afraid it will cost a long struggle, as a majority of two-thirds in our Parliament is required for this reform.

"After this you will understand that our greetings and good wishes for success in your great work are heartily meant. They are heartily felt, for patriotic reasons. But, believe me,—I venture to speak in the name of numbers of Norwegian women,—we also most sincerely wish you the very best results, out of the warmest and most heartfelt sympathy with your co-workers in the United States, and, lastly, on behalf of women all over the world, united in the service of humanity in pursuit of our high ideals.

"Gratefully and fraternally yours,

"GINA KROG."

The following greeting from the W. C. T. U. of Tasmania was read by Miss Gordon:

"The W. C. T. U., of Tasmania, sends you hearty greetings, and trusts that the International Suffrage Conference may be successful, and that it will bring nearer that day when man and woman shall

"'Sit side by side, full-summed in all their powers.'

"The past failures to attain all that we have desired are stepping-stones to victories, and we can with confidence 'Go forward!'

"JESSIE S. ROOKE,

"President Tasmania W. C. T. U."

Mrs. Sofja Levovna Friedland, of Russia, responded to the addresses of welcome, as follows:

MRS. FRIEDLAND'S RESPONSE.

"I am a loyal daughter of a friendly country, who thanks you for your welcome, and brings greetings from her distant home. Russia and the United States have been friends for many a year, and are friends to-day, proven friends, who have stood by each other in the hour of need. In 1863, the French ambassador at the court of St. Petersburg laid before the Czar the proposition of Napoleon III. to interfere in your civil war, for the purpose of perpetuating the division between the North and the South. After listening to this bold proposal of the French Emperor, Czar Alexander, the man who had freed twenty-five million slaves with one stroke of his pen, replied: 'Tell your Emperor that the United States is our friend and tell him also that it has the same right to maintain a republican form of government as we have to choose a monarchy. Tell him also that he must keep his hands off, and not meddle in its affairs, for I will not allow any one to interfere on the other side of the Atlantic. He who strikes my friend, strikes me.' This answer, in diplomatic language, went the same day to Paris, and soon after, Russian battle-ships arrived in the harbors of New York and San Francisco. There are still men and women who remember them. They used to wonder why the Russian men-of-war were lying in American waters. President Lincoln could have given the answer, for in a private message from the Czar he had been assured of the friendship of the great Eastern Empire. He knew that the commanders of the Russian ships had secret orders to act in case of necessity. A few years later, when Russia wanted to dispose of Alaska, the American Government took it off our hands, and they made a good bargain, too.

"But the American people have done more, for there came a morning when the glorious winter sun of Russia greeted the star-spangled banner, when American ships landed on Russian shores ready to protect us from a more cruel enemy—hunger. The cry of distress from our famine-stricken villages had found an echo in American hearts, and the ships which came bore not government orders; they bore the tokens of love from one brother to another; they brought us wheat and corn to feed our people.

"In December, 1871, Grand Duke Alexis visited your country. A banquet was given to him, when Oliver Wendell Holmes read the following verses:

"'Bleak is our shore with the blast of December,  
Throbbing and warm are the hearts which remember  
Who was our friend when the world was our foe.

Fires of the North—in eternal communion—  
Blend your broad flashes with evening's bright star.  
God bless the great Empire which loves the great Union!  
Strength to her people! Long life to her Czar!'

"Thus an American poet has expressed the feelings of his countrymen and women. God bless the United States! Long life to President Roosevelt, and prosperity to you all! May, in the days to come and the years to follow, our two great nations stand side by side in harmony and peace. May the Star-Spangled Banner and the Russian Double Eagle soar aloft,—not on battle-fields,—not *against* any nation, but for a brotherhood of men,—in the federation of the world."

---

## AUSTRALIA AND NEW ZEALAND.

REPORT COMPILED FROM REPORTS SENT BY MISS LILLIAN LOCKE, VICTORIA;  
MRS C. C. MORTON AND MISS ELLEN LODGE, TASMANIA; MRS. M. H.  
SIEWWRIGHT, PRESIDENT NATIONAL COUNCIL OF WOMEN, NEW ZEALAND.  
READ BY MISS VIDA GOLDSTEIN, DELEGATE.

In all the States of Federated Australia and in New Zealand married women enjoy as free control over their own property and wages as do men. There are no distinction of rights between the sexes.

All occupations are open to women. In West Australia, women are debarred from the occupation of compositor by a union of men compositors, but this is undoubtedly a temporary condition. Women are employed in large numbers by the government in schools, post-offices, telephone exchanges, hospitals, etc. They also serve as government clerks and registrars in registry offices for births, marriages, and deaths, and whenever a woman has the right by virtue of her office, she may perform marriage ceremonies. In New Zealand, the report of the Labor Department, 1899, gives, from a population of 392,124 males and 351,339 females, 11,590 females as against 33,715 males employed in factories. The wages of women are reported to be lower in all the States than those of men, but in Australia, as elsewhere, it is difficult to find positions where women do exactly the same kind of work as is performed by men. It is not contended that in most trades, such as printing or woollen-milling, women do the same work as men; they do not. The inferior billets here, as elsewhere, are reserved for women. While women receive lower wages as a class, it is usually because the positions they fill are inferior. Managers and superintendents are generally men, and these are the positions which receive the higher salaries.

Women are practising medicine and dentistry throughout Australia with as much liberty as do men. In South Australia, New South Wales, Tasmania, and Victoria there have as yet been no women lawyers,

but this is due to the fact that no woman has applied for admission to the bar, rather than to legal obstacles.

In New Zealand and West Australia women may practise law. Denominations known as Non-Conformists admit women to the pulpit. Several women are serving as inspectors under Factories Act and Early Closing Acts, as visitors to Asylums, etc.

All educational institutions are open equally to boys and girls. Scholarships and exhibitors under University Councils are open equally to both sexes. Women, however, still find it necessary to struggle against public prejudice, especially in the medical, law, and engineering schools. Women do not as yet serve upon the University Councils. In the public schools, boys and girls are usually taught in separate classes, but the universities are coeducational. Women receive the same degrees as men, but in Victoria the degrees of Master or Doctor carry with them, in the case of men, a seat on the University Senate, but it does not do so in the case of women. Women are also not eligible as members of the University Council. This will probably be altered soon, as the University Council has decided to recommend that women be made eligible as members of both Council and Senate. The Senate some time ago carried a resolution to the same effect.

Married women enjoy full freedom to make a will.

In New South Wales the father is sole guardian during his life or death, for he can leave *custody of children by will* to whom he pleases, and can also order what *religion* they are to be brought up in. If there is property, the judge in equity can dispose of the guardianship of the children as he likes, but no money, no law.

In West Australia and Tasmania the mother, if of good character, has the custody of her children up to the age of six, after that they belong legally to the husband. Illegitimate children are entirely hers.

In Victoria the married mother has no legal right whatever. The husband has absolute right during his lifetime, and can will away the control of his child at his death.<sup>1</sup>

In New Zealand, both parents while alive are considered entitled to joint control of their children. Should differences arise, and an appeal to court ensue, judges are directed "to have regard to the welfare of the infant, to the conduct of the parents, and to the wishes as well of the mother as of the father." The National Council of New Zealand considers this clause still wanting as a declaration of the principle of coequal parental rights, and seeks the establishment of this principle. Again, the mother has not, as has the father, power to appoint a guardian with surviving parent. The National Council con-

<sup>1</sup> Under the law the husband is considered the natural and exclusive guardian of the children of the marriage, but the husband may be deprived of his guardianship in cases where he has rendered himself unfit to have the custody of his children and the courts of law have jurisdiction over the children, as in divorce, or where the children are wards of court. The court can appoint the mother or even a stranger guardian under such circumstances. A married woman has no power to appoint a guardian by will or otherwise. Indeed the power to a father is given by Statute 12, Charles II. c. 24 and 25, Philip and Mary, c. 8.

siders that both parents should have the power to appoint a trustee, if he or she so desires, to act with survivor regarding property, but that neither parent should have the power to deprive the other of the sole personal guardianship of his or her children without good cause shown. The married woman, when living apart from her husband, cannot now, without good cause shown, be deprived of the custody, or separated from, any child under sixteen.

The age of consent is sixteen years in Victoria; fifteen years in Tasmania; fourteen years in New South Wales, "although many efforts have been made to raise it." In New Zealand, where women were granted full suffrage in 1893, the Criminal Code Act of 1893 fixed age of consent at fourteen. An amendment in 1894 made it fifteen. A further amendment raised it to sixteen. The National Council wish it raised, and recommends that protection be extended to both girls and lads under twenty-one.

In South Australia (where women vote for Parliament) it is seventeen years; and in West Australia it stands at the same age.

"The act raising the age of consent was passed in 1900, directly after the franchise had been extended to women; previous to that it had been impossible to obtain this reform."

In church life New Zealand reports that "At present the share of women in the churches seems all service and no privilege." In nearly all non-conformist denominations, however, women sing in choirs, act as deaconesses, caretakers, and vote in church affairs. In the Anglican church women sing in some choirs, and may vote for vestrymen and hold seats in the vestry. The Salvation Army alone gives equal privileges to men and women.

Divorce can only be obtained in West Australia on the ground of adultery. "The law making it equal for men and women was passed in 1901, after the women had obtained the franchise; up till then women had had to prove cruelty as well as adultery." In Tasmania and South Australia, divorce may be obtained by a husband upon the ground of his wife's adultery, and by a wife on the ground of her husband's adultery coupled with cruelty, or with desertion for two years, or that the husband has been guilty of certain criminal offences.

In New South Wales divorce was permissible upon the same grounds as in Tasmania and South Australia, but the law was amended in 1893. A husband may now secure divorce for adultery; desertion for not less than three years, or by refusing to obey an order for restitution of conjugal rights; habitual drunkenness and neglect of domestic duties for a similar period; being imprisoned for three years and upward, and still in prison under a commuted sentence for a capital crime; or under sentence to penal servitude for seven years and upward; attempt to murder or inflict grievous bodily injury, or repeated assaults and cruel beatings during one year previous to presentation of petition.

Wife to get divorce must prove adultery, provided that at the time of the institution of the suit the husband is domiciled in New South Wales; desertion for not less than three years, or by refusing to obey an order for restitution of conjugal rights; habitual drunkenness for the same period, together with cruelty or neglect to support; being in prison for three years and upward; and still in prison, under a commuted sentence for a capital crime, or under sentence to penal servitude for seven years and upward, or having within five years undergone sentences amounting in all to not less than three years; attempt to murder or inflict grievous bodily harm, or repeated assaults and cruel beatings during one year previous to presentation of petition.

Either party must be domiciled in the Colony at the time of petition for three years and upward.

In New Zealand divorce is granted upon what are supposed to be equal terms: for infidelity; for desertion for five years or more; for habitual drunkenness on the part of husband, coupled with failure to support wife, or drunkenness and neglect, with unfitness to discharge duties on the part of the wife.

In Victoria the terms of divorce are unequal. Wife can get a divorce for:

(1) Incestuous adultery; (2) adultery and bigamy; (3) adultery and cruelty; (4) adultery and desertion for two years; (5) adultery since 13 May, 1890, in the conjugal residence; (6) adultery with circumstances of aggravation, since 13 May, 1890; (7) repeated adultery, since 13 May, 1890; (8) rape; (9) sodomy; (10) bestiality; (11) desertion for three years; (12) habitual drunkenness and cruelty; (13) habitual drunkenness and leaving without means of support; (14) imprisonment for seven years; (15) frequent convictions for crime, amounting to three years in a period of five years, and habitual leaving wife without means of support; (16) conviction for attempt within one year previously to murder wife; (17) attempt within one year previously of serious assault; (18) repeated assaults and cruel beatings by husband within one year previously.

Husband may obtain divorce for:

(1) Adultery; (2) desertion for three years; (3) habitual drunkenness and neglect of domestic duties for three years; (4) seven years' imprisonment; (5) conviction for attempt to murder husband within one year previously; (6) conviction for serious assault on husband within one year; (7) repeated assaults and cruel beatings by wife within one year previously.<sup>1</sup>

In New South Wales and West Australia the reports mention that

<sup>1</sup> 13th May, 1890, is the date of Act No. 1056.

It will be seen that the husband can gain a divorce for adultery for one act, no matter when, where, or how committed. The wife cannot do so.

A bill will shortly be brought before the Federal Parliament to make the divorce law uniform throughout the Commonwealth. It is hoped that this will provide for perfect equality between the sexes.

a man may marry his deceased wife's sister, but a woman cannot marry her deceased husband's brother.

Men have full suffrage privileges throughout Australia, with the exception that they must possess a property qualification to entitle them to vote for the upper house of the State Parliaments.

In New Zealand and South Australia women enjoy exactly the same privileges as men. In West Australia, they may vote upon the same terms as men, but they are prohibited by law from holding seats in Parliament or in municipal councils.

In Victoria, Tasmania, and Queensland all women rate-payers may vote in all school and municipal elections, but may not be elected councillors or aldermen.

Unmarried women and widows can vote in all municipalities in New South Wales if they own property in that municipality. In the municipality of the city of Sydney women, if unmarried or widows, can vote as owners, tenants, or lodgers in that municipality.<sup>1</sup>

Each State in Australia, and New Zealand is governed by a State Parliament. A Federation of States was effected in 1900, New Zealand alone remaining independent. A National Parliament sat for the first time in 1902. One of its first acts was to extend to all women of the Federation the right to vote for the members of the Federal Parliament. That form of suffrage is the highest yet granted to women, with the exception of the privileges enjoyed by the women of Wyoming, Colorado, Utah, and Idaho in the United States.

### THE AUSTRALIAN WOMAN IN POLITICS.

ADDRESS OF MISS VIDA GOLDSTEIN, OF AUSTRALIA, AT THE INTERNATIONAL WOMAN SUFFRAGE CONFERENCE, FEB. 15, 1902.

"I will divide what I have to say into three parts, the first dealing with the position in the unenfranchised States of Australia, the second with that in the States where they have the vote, the third with the position of affairs in the newly established Australian Commonwealth.

"The unenfranchised States are New South Wales, Victoria, Queensland, and Tasmania, and as Victoria is my native State, and consequently the one with whose work I am most familiar, I shall outline the history of the movement there, and it will give a fair idea of the movement in these States.

"The principle of woman suffrage was first affirmed in the Victorian Parliament in 1873, when an amendment to an important electoral bill, urging the extension of the parliamentary franchise to women, was moved by Groeg Higinbottam, afterward Chief Justice, and the grandest public man whom Victoria has produced. Of course the amendment was defeated. The question was raised again in Parlia-

<sup>1</sup> Full suffrage has been granted to the women of New South Wales since these reports were received, and they may now vote in all elections upon equal terms with men.

Wife to get divorce must prove adultery, provided that at the time of the institution of the suit the husband is domiciled in New South Wales; desertion for not less than three years, or by refusing to obey an order for restitution of conjugal rights; habitual drunkenness for the same period, together with cruelty or neglect to support; being in prison for three years and upward; and still in prison, under a commuted sentence for a capital crime, or under sentence to penal servitude for seven years and upward, or having within five years undergone sentences amounting in all to not less than three years; attempt to murder or inflict grievous bodily harm, or repeated assaults and cruel beatings during one year previous to presentation of petition.

Either party must be domiciled in the Colony at the time of petition for three years and upward.

In New Zealand divorce is granted upon what are supposed to be equal terms: for infidelity; for desertion for five years or more; for habitual drunkenness on the part of husband, coupled with failure to support wife, or drunkenness and neglect, with unfitness to discharge duties on the part of the wife.

In Victoria the terms of divorce are unequal. Wife can get a divorce for:

(1) Incestuous adultery; (2) adultery and bigamy; (3) adultery and cruelty; (4) adultery and desertion for two years; (5) adultery since 13 May, 1890, in the conjugal residence; (6) adultery with circumstances of aggravation, since 13 May, 1890; (7) repeated adultery, since 13 May, 1890; (8) rape; (9) sodomy; (10) bestiality; (11) desertion for three years; (12) habitual drunkenness and cruelty; (13) habitual drunkenness and leaving without means of support; (14) imprisonment for seven years; (15) frequent convictions for crime, amounting to three years in a period of five years, and habitual leaving wife without means of support; (16) conviction for attempt within one year previously to murder wife; (17) attempt within one year previously of serious assault; (18) repeated assaults and cruel beatings by husband within one year previously.

Husband may obtain divorce for:

(1) Adultery; (2) desertion for three years; (3) habitual drunkenness and neglect of domestic duties for three years; (4) seven years' imprisonment; (5) conviction for attempt to murder husband within one year previously; (6) conviction for serious assault on husband within one year; (7) repeated assaults and cruel beatings by wife within one year previously.<sup>1</sup>

In New South Wales and West Australia the reports mention that

<sup>1</sup> 13th May, 1890, is the date of Act No. 1056.

It will be seen that the husband can gain a divorce for adultery for one act, no matter when, where, or how committed. The wife cannot do so.

A bill will shortly be brought before the Federal Parliament to make the divorce law uniform throughout the Commonwealth. It is hoped that this will provide for perfect equality between the sexes.



a man may marry his deceased wife's sister, but a woman cannot marry her deceased husband's brother.

Men have full suffrage privileges throughout Australia, with the exception that they must possess a property qualification to entitle them to vote for the upper house of the State Parliaments.

In New Zealand and South Australia women enjoy exactly the same privileges as men. In West Australia, they may vote upon the same terms as men, but they are prohibited by law from holding seats in Parliament or in municipal councils.

In Victoria, Tasmania, and Queensland all women rate-payers may vote in all school and municipal elections, but may not be elected councillors or aldermen.

Unmarried women and widows can vote in all municipalities in New South Wales if they own property in that municipality. In the municipality of the city of Sydney women, if unmarried or widows, can vote as owners, tenants, or lodgers in that municipality.<sup>1</sup>

Each State in Australia, and New Zealand is governed by a State Parliament. A Federation of States was effected in 1900, New Zealand alone remaining independent. A National Parliament sat for the first time in 1902. One of its first acts was to extend to all women of the Federation the right to vote for the members of the Federal Parliament. That form of suffrage is the highest yet granted to women, with the exception of the privileges enjoyed by the women of Wyoming, Colorado, Utah, and Idaho in the United States.

### THE AUSTRALIAN WOMAN IN POLITICS.

ADDRESS OF MISS VIDA GOLDSTEIN, OF AUSTRALIA, AT THE INTERNATIONAL WOMAN SUFFRAGE CONFERENCE, FEB. 15, 1902.

"I will divide what I have to say into three parts, the first dealing with the position in the unenfranchised States of Australia, the second with that in the States where they have the vote, the third with the position of affairs in the newly established Australian Commonwealth.

"The unenfranchised States are New South Wales, Victoria, Queensland, and Tasmania, and as Victoria is my native State, and consequently the one with whose work I am most familiar, I shall outline the history of the movement there, and it will give a fair idea of the movement in these States.

"The principle of woman suffrage was first affirmed in the Victorian Parliament in 1873, when an amendment to an important electoral bill, urging the extension of the parliamentary franchise to women, was moved by Groeg Higinbottam, afterward Chief Justice, and the grandest public man whom Victoria has produced. Of course the amendment was defeated. The question was raised again in Parlia-

<sup>1</sup> Full suffrage has been granted to the women of New South Wales since these reports were received, and they may now vote in all elections upon equal terms with men.

ment several times between 1873 and 1884, when the first woman suffrage society was formed. In 1891 the movement had made such progress that a petition asking for woman suffrage, signed by 30,000 women, was presented to the Legislature. This is the largest petition that has ever been presented to our Parliament.

"Soon after, the United Council for Woman Suffrage, a society comprised of representatives from all associations that favored woman suffrage, was formed by Miss Annette Bear, afterward Mrs. Bear Crawford, for the purpose of securing united parliamentary action. Its methods were so successful that by 1895 the suffrage question was reopened, as having reached the domain of practical politics, and at almost every session since a suffrage measure has been introduced in the Legislature, and on every occasion has secured an increased number of votes in the Lower House. Its enactment into law is prevented only by the opposition of the Legislative Council, which is unrepresentative, and the most strongly intrenched Upper House in the world.

"In New South Wales the bill was thrown out recently in the Upper House by three votes only. In Queensland and Tasmania the position is the same,—the lower and representative Houses are in favor, the upper and unrepresentative Houses are against, and they will never yield except to outside pressure.

"In New Zealand women have had the vote since 1893. The enemy said the most dreadful things were going to happen; the happy home would no longer exist, women would flock into every public office, and the colony would be completely ruined in three or four years. None of these dreadful things happened. To-day New Zealand occupies a position of prosperity second to no other country in the British dominions, and the following reforms have been secured by means of the women's vote:

"1. The divorce laws have been equalized.

"2. A married man is prevented from willing all his property away from his wife and children.

"3. The municipal franchise has been equalized.

"4. The saloons are closed on election days.

"5. The legal profession has been thrown open to women.

"6. The wife receives half her husband's pay when he is employed on relief works.

"7. The age of protection for girls has been raised to seventeen.

"In South Australia women have had the vote since 1895, and have obtained among others the following important reforms:

"1. The Married Women's Protection Act, freeing women from a brutal husband, and compelling him to pay maintenance to his wife and children.

"2. Amendment of the Married Women's Property Act, extending a married woman's power to contract.

"3. The Affiliation Act, extending the remedies against the fathers of illegitimate children.

"4. An amendment to the Police Act, preventing men from trading on prostitution, and receiving earnings therefrom.

"In West Australia women have been enfranchised only since December, 1899, and yet, in the brief space of two years, they, too, have had the legal profession thrown open to women, the age of protection raised to seventeen, and the divorce laws equalized.

"The position of affairs in the Australian Commonwealth proves more clearly than anything else the strength of the suffrage movement, and the advance it has made in the last decade. The Federal Constitution Bill provides that the Federal Parliament cannot take away from the electors in any State the franchise rights they already possess; also, that when it regulates its own franchise, it must make it the same for each State. Consequently, the federal vote must be based on the widest franchise in existence in Australia, and that is in South Australia, where women have not only the right to vote, but the right to sit in Parliament, though no woman has ever sought to enter that august body. A Federal Franchise Bill has been drawn up on these lines, and will shortly be introduced. Its success is certain, as four-fifths of the members of both Houses are publicly pledged to give women the suffrage. This will be the greatest step in the direction of political equality that we have yet seen, and must be a splendid object-lesson to every civilized country in the world. Every Australian colony has school and municipal suffrage for women; three of the seven have Parliamentary suffrage, and the other four will have it soon. Woman suffrage is with us to stay, and that our success may hasten the day when you American women will stand before the world as the political equal of your men folk is the earnest desire of the countries which have sent me here to represent them at this great Conference."

---

## NORTH AMERICA.

---

### CANADA.

COMPILED FROM REPORTS BY DR. AUGUSTA STOWE GULLEN, PRESIDENT DOMINION WOMEN'S ENFRANCHISEMENT ASSOCIATION FOR PROVINCE OF ONTARIO; EDITH M. LUKE, PROVINCE OF QUEBEC; DR. AMELIA YEOMANS FOR NORTHWEST PROVINCES, AND MISS MABEL PETERS FOR NEW BRUNSWICK.

In Quebec, when women are married without antenuptial contract, legal community is established between the consorts, *i. e.*, each consort has an equal right of ownership in all property acquired after marriage, otherwise than by succession or legacy from ascendants. Of this community of property the husband is head, having sole power of administration, etc. All immovables possessed by the wife at marriage, or which she receives by succession, etc., during marriage, remain her private property. At the dissolution of the community by death, sep-

aration, or otherwise, an inventory of the property must be had, and one-half attributed to each consort after payment of debts. At the death of the husband the widow has the right of dower, consisting of the usufruct during her lifetime of one-half the immovables which belonged to her husband at the time of the marriage, or which accrued to him during marriage from his father, mother or other ascendants. The consort may, by antenuptial contract, stipulate for separation as to property, in which case the wife has the administration of all her private property, with power of collecting rents, revenues, etc.; she cannot, however, alienate without her husband's consent, or the authorization of a judge, in case of his refusal.

A married woman in the Province of Ontario has the same right to hold property as a man. Since 1883, she has been considered a "*femme sole*," and has a legal personality separate and distinct from her husband. She also has the right to dower in the lands belonging to her husband, of which he died possessed. Dower is the income for her life of one-third of the value of the said lands. This right, of course, does not arise until after the death of her husband. If the husband dies without a will, the wife is entitled, in the event of there being no children, to one-half of the estate; if there are children, one-third is allotted to her. She also has the choice as to whether she will take this amount absolutely, or take dower. In the event of the estate not being worth more than \$1,000, and there being no issue of the marriage, the widow receives the entire estate.

In the Northwest Provinces the rights of married women are the same as those of their husbands in relation to property wholly their own, whether possessed before or acquired after marriage. No recognition is made of any right on her part in her husband's earnings, although she is for the most part precluded from earning money directly, on account of home duties performed for their mutual benefit, but which receive no monetary emolument.

In Manitoba woman has no right of dower, but either husband or wife, there being no will, is entitled to one-third of the property of the other, if there are children, or to all if there is no issue. Either can will away all his or her property from the other. It is easy to see, with women precluded through wifehood and motherhood from acquiring property, who is most likely to be left destitute through the operation of this law.

In New Brunswick the property rights of married women are respected, and are the same as those of men.

The unmarried woman and widow throughout Canada is as free to control her property and earnings as a man.

In New Brunswick, Ontario, and the Northwest Provinces married women have absolute control over their own wages. In Quebec married women separate as to property have the right to collect and control their wages; if common as to property, the husband is technically

the only person authorized to give effectual receipt and discharge for any debt due himself or wife.

In Ontario and New Brunswick all occupations are open to women except banking. While none are prohibited in the Northwest Provinces, there have as yet been no women lawyers. In Quebec all occupations are open to women.

The great majority of the army of women who are employed are clerks, seamstresses, factory employees, etc., who, largely from lack of opportunity, and largely as a result of prejudice, occupy small positions at small salaries, with a well-paid man as overseer or manager. On the other hand, to state the case fairly, it must be said that a large number of these female workers are young girls, who, from the necessities of the case, have received only limited educational advantages, who are too young to have made much progress, and who have been forced into the arena without sufficient time to prepare for an exacting position.

The majority of the employees in departmental and other stores are women or girls, but the proprietors and floor-walkers are men. Large numbers of women are engaged in factories; as janitors in office buildings; and in tailoring establishments. The "Hand-book, Women of Canada," states that women tailors are paid from \$7.00 to \$20.00 per week. Women are not employed in banks.

One of the wrongs to be righted in Quebec, as elsewhere, is inequality of remuneration for the same work. In olden days, when weaving, laundry work, cheesemaking, dairying, and dressmaking were all done at home, a family could profitably employ three or four daughters in such occupations. Now all these are centralized in establishments, mostly under the control of men, and women go thither to seek employment. To this must be added an increasing and proper desire to live well, which leads women to provide their own purse, rather than accept a scant allowance, or to submit to the indignity of having their board and wardrobe provided, as when they were children.

To get into the industrial arena at all, women are often obliged to accept less for their labor than would be paid to men. They now have charge of whole sections of work formerly done by men, and vice versa; men are operating many lines that were in former generations wholly under the jurisdiction of women. The woman school-teacher receives less than the male teacher, but he is "principal," and she is subordinate. The woman clerk in a store receives less than the man clerk, but he, as stated above, is usually her superior officer.

In Ontario the wages of women are "infinitely less" than those of men. In New Brunswick women receive the same for piece-work, but much less in the teaching profession. In the northwest they receive "always less." There is a marked inequality to the disadvantage of women in the legal rate of pay for men and women school-

teachers. The petty maximum allowed to women as principals has never yet been paid. The same inequality exists in all fields of labor. Women will not be in a position to remedy this wrong until they have secured Parliamentary franchise, and can speak, not by voice, but through laws governing labor.

There is no bar to women practising any profession, with exception of the legal calling. There are a number of women doctors and dentists in Quebec. It is, however, extremely difficult for women to matriculate in medicine in this province. In Montreal, the two large hospitals have refused to admit women medical students to practical training, because of theoretical objections to the presence of women by medical students. Thus, only one small hospital of fifty beds is left open to them, whereas the regulations require that candidates for medical degrees shall have attended clinics in a hospital having at least one hundred beds. In consequence of the impossibility of women to obtain the hospital experience necessary for a license to practise, the governors of Bishop's College have reluctantly closed the senior classes and the degree examinations to women. It is thus, at present, impossible for the women of Quebec to qualify for M.D. in their own province.

Teaching continues to be the profession most numerous followed by women, but in the rural districts of the Province of Quebec teachers are shockingly underpaid, \$150 per year being considered a fair stipend. In Montreal the greater part of the school work is done by women, the minimum salary for public school-teachers being \$275, the maximum \$475.

In New Brunswick and Ontario all professions, except the ministry, are open to women.

In Quebec all public and high schools are open to both sexes. Laval University—Quebec and Montreal—admits women to lectures on literature and rhetoric, but the doors are closed to them in the departments of law and medicine. A large number of the women of Quebec receive their education in convent schools, some of which are world-famous. In McGill University, Montreal, the arts course is open to women, and there is a long list of women graduates, but no provision has been made for women taking any of the professional degrees.

The Royal Victoria College for women, in affiliation with McGill, offers residence and best university advantages. The University of Bishop's College, Lennoxville, Quebec, admits women on same terms as men to all but the degrees in divinity and medicine. In New Brunswick and Ontario all educational advantages open to men are extended equally to women.

In the Northwest Provinces all public and high schools are open to both sexes. Toronto University, founded in 1827, was not open to women till 1882. All degrees are granted to men and women alike,

but no lectures given in law. Trinity University of Toronto is open in all departments to every one and any one who chooses to avail himself or herself of its advantages. Trinity grants degrees in arts and medicine, law, music, dentistry, and pharmacy. Victoria University, of Toronto, enjoys the distinction of being the first Canadian university to open its doors to women; and was the first to confer a degree in medicine upon a Canadian woman, in 1883. Queen's University, of Kingston, was the next university to open its doors to women, and for eight or ten years they granted degrees in medicine, but at present there is no provision for women to take any of the professional degrees. Western University, of London, grants degrees to women in medicine. At McMaster University, a Baptist institution, possessing a staff of seventeen professors and lecturers, women are allowed to take the arts course. There are also a large number of colleges throughout Ontario provided exclusively for women. No Canadian university is entirely closed to women.

Fathers have the custody of the children, although in Ontario the mother enjoys that right until the children are seven years of age.

In Ontario the age of consent is fourteen years; in the Northwest Provinces it is sixteen years; in New Brunswick fourteen years, having been reduced from sixteen years recently; in Quebec sixteen years.

Women in Canada enjoy "all the privileges as church members, especially in the matter of collecting money." Women are not ordained as ministers, nor have they, in the majority of churches, any voice in the government of the church. No denomination in the Dominion has any theological training school for women, nor any ordained pastor, except in the Salvation Army. Women in this sect possess the same rights, privileges, and opportunities as men.

Women attend all kinds of public meetings, and are cordially welcome. They form the majority in attendance upon nearly all charitable, philanthropic, and educational meetings. They attend political meetings in increasing numbers.

The Senate of Canada alone has jurisdiction to grant divorce. The number in the past thirty-five years, since confederation, is, perhaps, the smallest in any country. In the Province of Quebec, in case of misconduct on the part of either consort, separation as to bed and board may be granted, which differs from divorce in so far as the marriage tie is not dissolved, and neither party is at liberty to marry again, but they are granted the right to live apart, unmolested one by the other. Such decree may carry alimony. The terms upon which such separation may be granted are ill-usage, grievous insult, failure to provide, and infidelity; incompatibility of temper is not a ground for separation. The husband who fails to provide the necessities of life is liable to arrest and imprisonment. Since 1867, when the various provinces confederated as the Dominion of Canada, there have been less than two hundred divorces granted. It is practically

impossible, in Canada, to obtain a divorce unless the **strongest reasons** are shown. The cost is also very great, being usually **about a thousand dollars**. Men and women have the same rights in **applying for a divorce**; and there is usually a provision in every divorce act **prohibiting the guilty party from re-marrying**.

There are no special restrictions placed upon women **by law**. Public opinion, however, subjects them to certain restrictions.

In the Northwest Provinces women have municipal and school suffrage on the same terms as men. Any tenant in her **own right**, or any owner of property to the value of \$100 or over, has **the right** to vote in civic elections or for school trustees.

In Ontario, widows and single women are allowed to **vote at** municipal elections only if they possess the proper property qualifications. Under Section 79, "the right of voting at municipal **elections** shall belong to men or single women of the full age of **twenty-one**, subjects of his Majesty by birth or naturalization. All persons, **whether** residents or not, who are in their own right, at the date of the **elections**, free-holders of the municipality, or all residents of the municipality who are in the receipt of four hundred dollars income." Under Section 80, "a person is entitled to vote in respect to real property, whether free-hold or lease-hold, if the rating of the actual value is not less than four hundred dollars in cities." Section 85 and 87 "instructs us that the owner and occupant of the house worth \$800, and being severally, not jointly, rated, each may vote; also if the assessed value of the house is \$1,200, three persons and two occupants may vote." Women are not allowed to vote by proxy. Married women who own property assessed at \$400, or over, are allowed to vote at election for school trustees, provided they can secure the addition of their names to the voters' list.

In New Brunswick single women and widows have municipal suffrage if taxed on four hundred dollars. In Quebec women vote only in certain cities. In Montreal, any man, widow, or spinster of full age, inscribed on the assessment or tax roll as the owner, occupant, or tenant of property in the city of the value of \$300 or more, or of an annual value of \$30 or more, has a right to vote. *Married women have no vote*, but the husband may vote if the wife possesses the requisite property qualifications. Our laws do not recognize a vote by proxy.

There are three kinds of elections at which popular voting takes place in Canada,—municipal elections, elections for the provincial Legislature, and elections for the Dominion Parliament. All males, British, who are of the full age of twenty-one, and who are registered on the list at the time of the election, are entitled to vote at elections for the local Legislature and Dominion Parliament.

Women are not entitled to vote at either of these elections. Only males who are owners of property assessed at \$400 or more are entitled



to vote at municipal elections in Ontario, excepting they are assessed and pay an income tax. Income tax is collected from all who receive over \$700. Tenants and occupants of property assessed at \$400 are also allowed a vote.

---

### UNITED STATES.

REPORT PREPARED BY CARRIE CHAPMAN CATT.

It is well known that new countries are far more free from the mandates of custom and conventionality than old ones; and that dissenters from established usage are far more willing to adopt new ideas and extend new liberties, than those bound by traditionary beliefs. Both these incentives to liberty caused the people of the United States to relax the constraints which had limited woman's sphere in Europe. It is probable that women enjoyed greater social freedom in this country even in the colonial days than was theirs in other lands at the time. That liberty has continued to grow until unquestionably American women are less bound by legal and social restrictions than the women of any other country, unless we except progressive Australia and New Zealand.

To understand fully the status of American woman, the student must first gain some insight into the intricacies of American law-making. There are fifty united States and Territories. Each is entirely self-governing, except in matters of national policy. Each has its own legislature, consisting of House and Senate, and a governor who must sign all bills passed by the joint action of the two Houses. In the United States, with the exception of minor restrictions set by a very few States, such as educational tests, the electors include all males, native, or naturalized after five years' residence, twenty-one years of age, and of certain prescribed terms of residence in State and precinct. The legislatures of the States, and the governor, are elected by popular vote. Each State, likewise, has a constitution which can only be changed by a vote of the electors, when an amendment has been submitted to them by act of the legislature. All civil laws, such as those regulating property and divorce, etc., are made by the legislatures.

The laws which concern the status of women are expressed in fifty separate codes, which have developed under the legislative action of the various States and Territories. The details differ greatly, some of the codes having been based upon the English common law and some upon the Napoleonic Code. However, it may be stated in general that property rights for men and women are more or less unequal in most of the United States, but they have been vastly improved during the last half century. A married woman may inherit, control, and will her property in most of the States; she may collect and control her wages, and engage in business with as much freedom as an

unmarried woman, or as a man. To secure these laws there have been hundreds of special legislative enactments, extending over a period of seventy years. These improved laws do not represent so great a victory for the rights of women as does the rapidly changing public sentiment which more and more approves the possession of these powers by the married woman. Long after laws were made giving women liberty to manage their own property, the majority of women declined to avail themselves of the privilege; but every year witnesses an increased number of women who manage their own affairs. Instead of this condition arousing jealousy in their husbands, as was feared, men are usually proud of their wives' business ventures, which are sometimes quite as successful as their own. Vast amounts of property are now held in the hands of women. In New Orleans, a conservative city, it was recently discovered that three-fifths of the taxpayers were women.

The public schools of the United States are coeducational, with the exception of a few city high schools. The advantages offered are everywhere equal. It may be that economy first led to their establishment upon this plan; but certainly they are maintained as coeducational because the method is generally approved by our people. There are 480 institutions of learning which are listed by the National Commissioner of Education as worthy to be ranked as colleges, and which grant the usual collegiate degrees. Of these, 343, including many of the largest universities in the United States, are coeducational. The remaining 137 which do not admit women are mainly denominational colleges, as follows: Roman Catholic 62, Baptist 9, Presbyterian 12, Episcopal 4, Methodist 5, Lutheran 7, Congregational 4, miscellaneous denominational 7, military 2, non-sectarian 19, State 6. The nineteen schools, classified as non-sectarian, have nearly all been denominational schools, and are still acting in accordance with their traditions. The six State institutions, three of which are universities, are located in the South, where there is less money to support schools than elsewhere, and where also there is less progressiveness concerning the woman question. To offset these 137 colleges, there are 13 colleges, classed in the highest rank by the commissioner, for women alone, including Radcliffe and Barnard, conducted by Harvard and Columbia. There are also 128 institutions for women, which are ranked as colleges, and are equal in standing to many institutions for men, included in the 137. These separate colleges for women are also mainly denominational, but only two are Roman Catholic, as compared with 62 for men.

Of forty-three schools of technology, 17 have had no women students; in some cases, without doubt, because no woman has applied for admission. These schools are classified as follows: military schools 4, agricultural 5, schools of mines and pure technology 8. Nearly all schools of agriculture are open to women. It will be seen

from these statements that educational opportunities for men and women are practically equal. That women appreciate these advantages is proved by the fact that while college men students increased 60.6 per cent. between 1872-1900, college women students increased 148.7 per cent. In four of our largest coeducational universities, namely, Cornell, Michigan, Chicago, and Wisconsin, the number of women graduated from the academic department in 1902 very nearly equalled the number of men. These facts have given rise to an amusing alarm lest women will soon become the more erudite and intelligent sex. Already women show a smaller per cent. of illiteracy than men.

In most of the States practically all occupations and professions are open to women. The woman physician charges as high fees and has as good a class of practice as does the man physician, but she has not entered the ranks of specialists to any great extent. There are many women ministers, representing about eighteen denominations. There are many successful women architects, dentists, lawyers, and a few engineers. The prejudice against women, however, has not been so far removed as to make the practice of such professions as easy for a woman as for a man.

The wages of women in the United States as elsewhere average lower than those of men. The testimony of every country has been that women's wages were less than those of men, but everywhere it has been found difficult to fix a schedule of fair comparison between the sexes, inasmuch as the tendency exists to employ women alone for certain classes of work and men alone for other classes of work. That difficulty exists in this country as well as elsewhere. In general terms it may be stated, however, that the tendency in the United States is to elevate women's wages to an equality with those of men. In Wyoming (where women vote) a law exists equalizing the wages of men and women employed by the State, and in California and Utah there are laws which compel equal pay for equal work in the public schools. In factories, where piece work is the rule, equal pay for equal work usually applies to men and women, but an inferior class of work is often accorded to women. Where a day wage is paid, women receive less than men. In all unskilled employments, that is, those occupations not requiring special training, women are paid less than men. The more education, training, and skill required by an occupation, the more marked is the tendency to give equal wages for equal work. Seventy per cent. of the public school teachers are women. The lower grade work is performed almost exclusively by women. The tendency exists here, as in other employments, to assign the higher positions, with their correspondingly higher salaries, to men. In most of the States equal wages are paid to teachers for equal work. It is evident that the difficulty in securing well paid labor for women throughout the world is the present condition which relegates them to special employment, and the traditionary opinion that the work of

women is inferior in quality, and the needs of women not so pressing as those of men.

Women may testify equally with men in our courts. They enjoy equal custody over their children in twelve States only; in many others this change in our laws has been denied by our law-makers, although strenuously sought for by our women. Massachusetts granted this privilege after fifty-five years' endeavor on the part of the women of the State. The age of protection for girls differs in different States. It stands at ten in five States; twelve in four States; thirteen in one State; fourteen in eleven States; fifteen in two States; sixteen in seventeen States; eighteen in nine States, four of these being the States where women have full suffrage. The higher ages represent new laws, the result of persistent effort upon the part of women; and the lower ages represent the refusal of legislatures to make changes in the laws, although women have appealed to most of them to do so.

In practically all churches, where church affairs are conducted by the members, women sing in choirs, speak and vote in church meetings, and pray in the prayer meeting. Women sing in many Catholic choirs. Women form two-thirds of the church membership in the United States, but they are still denied representation in the national assemblies of many churches.

Women are free to attend all political meetings, and often do so in large numbers.

Women are absolutely free in the choice of a husband, and the social liberty of American women enables them to make many acquaintances among men, and thus a wide range of choice is possible.

Divorce is permitted in all States but one, South Carolina. The causes differ in the various States, but a custom exists whereby parties desiring to secure divorce for a cause not allowed in their own State, remove to a State where laws do permit it, and after gaining the required residence there, make application. The divorce laws of any State are thus brought within the reach of the residents of other States, if they are financially able to bear the expense of removal. Although this custom is much condemned, no effective movement has been made to stop it. In almost all the States, the causes that give a legal right to divorce are substantially the same for husbands and wives.

In most States suffrage rights in minor matters may be extended to women by the legislature; but the right to vote for county and State officials, for State legislators, for Congressman, and for President can only be secured by amendments to the State constitutions which, after passing the legislature (in some States they must pass two successive legislatures), must be ratified by the men voters at the polls. Suffrage rights may also be obtained by an amendment to the national constitution which, after passing both Houses of Congress, by a two-thirds vote, must be ratified by three-fourths of the legislatures. The

national constitution, however, has not been amended for thirty-two years, although numerous amendments have been proposed. The difficulty attending the amendment of the national constitution, renders it next to impossible for women to secure the right of suffrage in that way.

The suffrage rights of women in the United States are surprisingly few when the strength of sentiment in favor of woman suffrage is taken into account. This fact is due to the exceeding difficulty with which the constitutional law of the country is changed. Minor suffrage, which may be obtained by legislative enactment alone, has been largely extended to women. In twenty-five States women have the privilege of voting in school elections, the qualifications and class of elections varying somewhat in the different States. In five States women may vote upon questions of taxation, such as bonding cities or counties; in two of these such women must be taxpayers. However, men in these States who vote in these elections must also be taxpayers, so that terms are equal. In a few States the constitution is so worded that the legislature has no authority to extend even minor suffrage. It will therefore be seen that such suffrage for women as is commonly supposed to be constitutional for a legislature to grant, has been largely extended to the women of this country. In one State, Kansas, women have been given, by the same authority, the right to vote in municipal elections, but in some States it is held to be unconstitutional for a legislature to grant this form of suffrage.

To secure further suffrage rights, an amendment must be submitted by the legislature and voted upon by the men of the State. The first difficulty to be met is the unwillingness of the legislature to submit the question. In more than one case this opposition of the legislature has unquestionably been due to the fact that the popularity of the movement in the State indicated that it would become a law if submitted. Two chief parties vie with each other for control of State politics, these parties being about equally balanced. The leaders of each party fear woman suffrage lest it accrue to the advantage of the opposing party. Their tactics are therefore to postpone its establishment as long as possible. In many legislatures the campaign for the submission of the amendment has little bearing upon the merits of the question, but is entirely fought out upon the issue of how woman suffrage would affect the status of politics.

This is especially true in those States where an amendment must pass through two legislatures before going to the people. In any case, one election is sure to take place between the passage of an amendment by the legislature and the vote upon it by the people. The enemies of woman suffrage have therefore an opportunity to defeat the party which has submitted it before the women have gained the right to vote. If the elections were postponed until after the amendment had been voted upon, there might be hope that the enfranchised women would stand by the party submitting the question, and this

## SOUTH AMERICA.

COMPILATION FROM REPORTS RECEIVED FROM AMERICAN CONSULS IN COLUMBIA, ECUADOR, BRAZIL, PARAGUAY, URUGUAY, ARGENTINA; DR. CECILIA GRIERSON, ARGENTINA; SEÑORA JOSÉ RAPHAEL RICART, VENEZUELA; SEÑORITA CAROLINA HUIDOBRO, CHILE.

The status of women is practically the same throughout South America. The control of her property passes from a wife to her husband upon marriage. She may not control the expenditure of her wages, as these belong to her husband, since her service belongs to him. The unmarried woman and the widow, if of age, are as free to control property as a man. A married woman may, however, secure control of her property under the four exceptions enumerated in the report of Central America. These contracts are common among the well-to-do, although not universal. Married women can only make a will when their husbands give consent.

The husband has the custody of the children, as he is the acknowledged "head of the house."

There is no law as to the equal rights of parents to the child. The question is never agitated, except in cases of separation of husband and wife, and then the court decides. As a general rule, it is the mother who has the greatest influence and hold over the children, although the husband is considered the legal head of the family. In some of the republics, Chile for example, in cases of separation, the mother gets the custody of the sons and the father of the daughters. Separation means "separate maintenance," for not only is the husband *obliged* to provide liberally during life, but at his death the wife inherits under full widow's rights.

All women have the right to testify, and must do so in criminal cases. The testimony is taken at the house of the woman witness by a clerk of the court. Two witnesses are also present to testify to the signature of said woman witness. In no one of the Spanish American republics is there such a thing as trial by jury. All testimony is given in writing, and the judge decides the case. In Chile, however, juries are called in cases of libel or blackmail through the press.

In Ecuador and Bolivia no law exists as to age of consent. It is a question which seldom goes to law to be settled. In Peru and Chile the age varies in different provinces from fourteen to eighteen years. The same may be said to be the case in the other Spanish American republics, though fourteen years may be said to be the usual age of consent in these countries. The law is lax on this question.

As the law stands in Spanish American republics, women are subject to capital punishment, although there has seldom been a record in times of peace of a woman having suffered capital punishment. There are cases on record of women having been shot during rev-

olutions for conspiracy, but cases are rare. In life sentences with hard labor, the work meted out to the women is much lighter than that to men. In the republics where the barbaric custom of the "chain gang" and the stocks is still an institution, women are exempt.

In nearly all the Spanish American republics the retail business is practically in the hands of women. The education of girls is exclusively accomplished by women, who follow teaching as a profession, not by reason of law, but by the dictates of custom. Other employments are those of seamstress, washing, household work, and agriculture. In the countries where the professions are open to women, and the facility afforded by the universities for the acquiring of such, opportunities for all kinds of occupations and the liberty to exercise a profession are equal for both sexes. Although Venezuela does not restrict the higher education of women by law, prejudice thus far has made such a thing practically impossible there. In Peru, Chile, Argentine, Paraguay, and Uruguay, the profession of obstetrics is practically in the hands of women. In the last named countries there is full liberty for full coeducational courses for women in all professions, and statistics show that they have been eager to profit by these advantages, which are supplied gratuitously by the State. The status of women in these countries is much higher, in consequence, morally and intellectually,—a fact which offers tangible proof that the educated woman *must* rise higher than the ignorant, however good she may be, and which must appeal strongly to all women who believe in their rights by education and emancipation.

South America supports a few women physicians, but no women lawyers in practice have been reported, although a few women have graduated in law. As a usual thing the law schools are closed to women. There have been no women ministers as yet. There is religious liberty in all these countries, but the majority of the people are Roman Catholic, and the proscriptions of that Church are largely responsible for popular opinion. Women sing in Protestant churches, but not as a usual thing in the Catholic churches.

Compulsory educational laws exist throughout South America, and coeducation is the rule in the public primary schools. The convent is a favorite school for both boys and girls. Brazil, Venezuela, Chile, Argentine, Paraguay, and Colombia offer advantages to women in universities, but, while no legal restrictions apparently prevent women from taking higher courses, they have rarely manifested a desire to do so. The apathy of the women, coupled with a tremendous prejudice against anything more than the most elementary and superficial education, are the causes. Since the higher education is the necessary preparation for the professions, the entrance of women to them is thus effectually blocked. The number of educated women is increasing, however, and there is promise that the present prejudice against education for women will pass away.

There is no law preventing women from attending public meetings, but, with the exception of those held in the interest of charity, they do not do so, and apparently never attend political meetings. Great restrictions are put upon the freedom of women by custom and public opinion. Women of the better classes do not appear upon the street unattended, and naturally a society which would be shocked to see a woman alone upon the street is not prepared to receive the professional woman.

Men enjoy the full suffrage of a republic throughout South America, but no form of woman suffrage exists in any South American republic.

In her address as delegate to the International Conference, Señorita Huidobro said:

"It must also be borne in mind that the mass of the people are as yet poor and relatively ignorant. Among the cultured there are bright, intelligent women, but the desire for an education similar to that given in American colleges is not generally felt. When the women of South America feel this desire, no legal prohibition will stand in their way, and there, as elsewhere, they will undoubtedly have power to shape social customs to suit their new aspirations. For the time being they are contented and happy with present conditions.

"In Guatemala, Nicaragua, Costa Rica, Honduras, Salvador, Colombia, Venezuela, Ecuador, Bolivia, and Peru, conquest established a military form of government, which ruled the native Indians with an iron hand. These conditions have left their impression in the formation of what is now the national character.

"The military idea pervades the governments. The presidents have in addition the title of generals. They appoint all the governors of departments, the military commandants in the cities and communities, and the revenue and custom officers, most of whom, as soon as placed in office, are given a military rank. Qualifications, from a military point of view, are not necessary.

"To the student of sociology is left the analysis of the effect of this militarism on the standing of women in society and on her character.

"Here, as elsewhere, society is divided into three distinct classes,—upper, middle, and lower. The upper class is composed of persons of means, culture, and position. Many women from this class have been educated in the United States or in Europe. These fully recognize the great advantages that women enjoy in the countries where they received their educations, as compared with the woman of South America, where the conservative spirit of custom limits her sphere to household affairs, and teaches her that any work involving publicity is ridiculous and unbecoming. It is not considered good form for her to appear on the street unaccompanied, even during the day. She must have an escort, even though it be a child of seven or eight years of age."



Conditions in regard to the status of women in the republics of Chile and Argentina are different from those that exist in any of the countries already mentioned.

Chile is the most progressive, and in it there exists, as in no other republic, an honest, hard-working, and representative middle class, whose women are intelligent, and whose executive ability in business has been successfully proved. This is not alone the result of the facilities afforded by the compulsory public school system, but is due to a peculiar aptness on the part of the girls in acquiring knowledge.

The Chile woman has not been slow to take advantage of the opportunities for employment offered by the State, and we find them in active competition with their brothers for appointment to positions in the government offices. Women are to be found filling the rôle of artists, sculptors, doctors, and lawyers.

In the large cities of Chile the working women are organized in mutual aid societies, which partake of the character of a labor union, not the least of its advantages being the sympathetic interest thus awakened between the women as a class.

In the Argentina, while conditions are about the same, a study of the situation reveals the fact that, while the higher education for women is in no sense restricted, yet the spirit of progress is not developed to the same degree as in the neighboring State of Chile.

In Buenos Ayres, the capital of Argentina, a branch of the National Council of Women has been formed, and it is hoped that from this nucleus, branches will grow in every one of the South American republics. In Uruguay education is compulsory, and university advantages open to women on equal terms with men. In Paraguay, also, education is compulsory, but, due largely to her isolated position, her women have not as yet sought the higher education, and to excel in domestic lines has so far been their highest ambition.

The time is now ripe when mutual help among women, both moral and intellectual, must be universal. Though the Latin American sister differs in many respects from the Anglo-American woman, still she possesses many qualities in common with her. A sympathetic study of these qualities, needs, and aspirations, as shown in the conditions of the women of Spanish America, together with an interest in the history, past and present, as illustrated in the literature of these countries, will lead to mutual help.

It may not be generally known, but each of the Spanish American republics has produced several notable women, whose writings, wherever read, have been much prized. To a Cuban woman, Gertrude Gomez de Avellaneda, belongs the honor of being the first among the lyric poets of the world of either sex. Many names could be given of those who have written and do still write powerful novels, and also whose advanced ideas have been instrumental in bringing about a

better condition in regard to the education of women. To Soledad Acosta de Samper, a Colombian, is due the honor of being the only woman of any nation to compile the "History of Woman in Civilization." It remains then for the women of the United States, whose opportunities for individual liberty have placed them in a position superior to that of any other women, to help in every possible way toward the uplifting of the Latin American sister, who has been so long bound by the chains of custom and conventionality forged by Spanish traditions in regard to the status of woman.

---

## ASIA.

---

### CHINA.

COMPILED FROM REPORTS OF MRS. J. L. WHITING, A PROMINENT PRESBYTERIAN MISSIONARY, AND HON. E. W. CONGER, UNITED STATES MINISTER TO CHINA.

It is not considered that a married woman has any rights. Her rights are vested in her husband. But if she becomes a widow and remains unmarried, which is considered being faithful to her husband, she is entitled to her share of the property, and the law provides a heavy penalty for any one who attempts to deprive her of her rights. If, however, she remarries, or, as the Chinese express it, "takes a step ahead," she must relinquish all her claims, and even give up her children if her father-in-law demands it.

There is no provision for unmarried women to hold property, because it is assumed that all girls are to be married, and with few exceptions they are married at an early age, seldom later than sixteen or seventeen years. Parents sometimes permit their daughters to retain their small earnings by their needle, to encourage them, but they can hold no property, as they are to go out from the family, while all the sons remain and bring their wives to their father's house. Thus it often happens that one family is said to have sixty or seventy "mouths," according to the number of children, grandchildren, and great-grandchildren in the family.

The occupations open to women are silk culture, where silk is raised, cotton-picking in cotton districts, spinning and weaving, sewing and embroidery, making shoes and stockings, and braiding straw for hats. Lace-making for the foreign market has in recent years been introduced in some localities. Many women go out to service, in some cases as cooks, but usually in wealthy families as nurses for the children, where men are employed as cooks. Old women may sell flowers for the hair and other small articles from house to house. Women gather opium from the poppy in regions where it is raised, and farmers' wives assist in the various operations of the farm life, such as cutting off the heads of millet on the threshing-floor, and

gleaning wheat. The custom of the country gives the gleaners all they can gather after the reapers, and often, when a field is being reaped, large companies of women may be seen standing in line waiting for the signal which allows them to enter the field. This, and other customs, apply particularly to the north of China, with which the writer is more familiar. — *Whiting*.

The wages of a woman are usually at least one-fourth less than those of a man doing the same work, and in some cases one-half. In a very few kinds of work there is no distinction between men and women. — *Whiting*.

It is difficult to compare the wages of women with those of men; they are not generally engaged in the same occupations. Speaking generally, the wages of women are lower than those of men. Yet the women in the factories of Shanghai earn from \$3 a month, as ordinary operatives, to \$8 a month as overseers, as compared with \$3 to \$5 a month paid to mechanics as blacksmiths, cabinet-makers, and loom silk-weavers. — *Conger*.

Naturally, there are no professions open to women, but women frequently act as "go-betweens" in contracting marriage, also in buying and selling houses and slave girls. They engage in midwifery and family doctoring, their prescriptions often being "dictated by the gods." There is no law against their teaching school, but the writer has known but one, not connected with a mission, who followed this profession. — *Whiting*.

There is no public school system in China. The education of children depends upon the ability of parents to pay for it. Now and then one meets with a free school, provided by the charity of a rich man, or maintained by a village or clan, but they are few, of primary grade, and not largely attended. Very few girls ever go to school at all, but occasionally a little girl of ten or twelve years of age may be seen attending school with her brothers, or enjoying the privileges of the school kept by her father. Wealthy families sometimes employ tutors for their daughters as well as for their sons. As a rule, however, girls are not educated, save in needlework, painting, or the weary round of household duties. Perhaps one woman in a thousand can read a few characters.

In the recent Imperial Edicts, which command the establishment of district primary schools, prefectural academies, provincial colleges, as well as the Imperial University, no provision is made for the education of women. These edicts are based on the theory that it is necessary for the State to provide an intelligent civil and military service, and women are not eligible to either. During the brief period when reform was in the ascendant, in 1898, an intelligent and philanthropic mandarin at Shanghai established a boarding-school for girls in the suburbs of that city, but the reaction brought him into disfavor, and the school had to be closed. The missionaries, of course, establish

schools for girls wherever they go, so that Christian women are growing up under entirely new influences.

There are no universities in China, as we understand the term, save those which have recently been opened by the government under foreign supervision, or those established by mission societies. Under the old system, the government provided a system of examinations, by which a limited number of the best students might be selected for the civil or military services, and the successful candidates, after securing the higher degrees, were, and are pensioned by the State, and from them a very few are drafted into certain academies which provide limited facilities for study, or give literary employment in the service of the government. These opportunities are closed to women. — *Conger*.

Punishments for men and women are not equal. A woman cannot be banished for crime, neither is she "bambooed" or beaten by the magistrate; this is the province of her husband. If a woman kills her husband, or is unfaithful to him, it is considered a much greater crime than for a man to be guilty of the same toward his wife. If he has sufficient provocation, he may kill his wife and it will not be a capital offence, while a wife who kills her husband is sliced. — *Whiting*.

In case of infidelity a man may sell his wife as a concubine. — *Conger*.

While theoretically the wife's wages belong to the husband, and, while it is true that some worthless men frighten their wives into parting with a good share of their earnings, yet no court would compel a wife to turn her wages over to her husband, for Chinese law proceeds upon the presumption that the man is, or ought to be the bread-winner. — *Conger*.

Wills, as we understand them, are unknown in China. The division of property takes place in accordance with age-old and well-known custom. Even a will, should there be such a thing, could not modify this custom. It does sometimes happen, indeed, that a dying man will give instructions in writing, or orally, as to the distribution of his personal property, but the execution of such wishes is left to the next of kin; the courts do not take cognizance. — *Conger*.

Court procedure is not carefully defined as with us. If the magistrate desires the evidence of any person, male or female, he summons such person. Married women are often required to give testimony, but cannot be compelled to testify against their husbands, or against parents, or parents-in-law. There appears to be no obstacle to their giving testimony in court should they desire to do so. — *Conger*.

The husband is the custodian of the children.

There is no law of consent in China. But this does not mean that the seduction of a young woman cannot be punished. Fifteen to sixteen years of age may be taken as that under which a marriage

cannot be allowed by custom, but the law does not contemplate a young woman as ever *sui juris*. If a man has got a girl with child, he must marry her; if he already has a wife, he must take her as a concubine. If he be prevented by death from doing this, the child is considered his legitimate offspring. — *Conger*.

There is a State religion, which in its broadest definition may be said to include the cult of ancestral worship, in which women are permitted to take part, both in the services at the home and in those at the grave. Most women are believers in Buddhism, and frequently visit the temples to worship. Some, who are more zealous, abstain either entirely, or on certain days from eating flesh, and others use the rosary and recite the prayers. Not a few take vows and become nuns. As they do not hold office, they take no part in the public official services required by the State religion.

As nuns (Buddhists or Taoists), they hold offices in their orders, and conduct the services in the temples attached to their convents. No lay person, however, can hold office.

They often attend the public meetings held in celebration of the religious festivals. They are also seen at theatrical representations, which, except in some of the large cities, are always held in the daytime and in the open air. But it is not regarded as entirely proper for women to attend mixed assemblies, and on this account the women of official families are seldom present.

Political meetings are all but unknown. Progressive young Chinese have recently held such meetings at Shanghai and other treaty ports, where they enjoy the protection of foreigners, but the government regards them with disfavor, and consequently respectable women do not attend them.

Women are not restricted by law from attending public meetings, but where the mingling of the sexes in such meetings as religious assemblies has given rise to scandal, local magistrates have issued proclamations forbidding the practice.

Public opinion is responsible for most of the restrictions put upon women. If they belong to the laboring classes, they enjoy a great deal of freedom, for they must assist in the work of the farm or of the shop, and so are permitted freely to mingle with men. Women of the higher classes, however, are kept secluded in their homes, rarely go out, and, when they do so, go in a closed sedan-chair. They do not meet their husband's friends when they call, nor do they eat with men of their own families (husbands, fathers, or brothers). From birth to death a woman is subject to some man in theory, but practically, as we have seen, this is not always so. The mother-in-law is often a perfect tyrant to her sons' wives, who are little better than her slaves, and the old grandmother rules the whole household, male and female. Wives often assist their husbands in the conduct of their business, and are not infrequently shrewder managers than their lords.

Concubines enjoy much more freedom than the true wife. The latter is expected to remain at home and look after the household; the favorite concubine travels with the husband, and is often trusted with his accounts. If a man is charged with providing descendants for an uncle as well as his father, he must have two wives, each of whom is of equal rank and has a separate establishment. Otherwise a man can have but one legal wife. Monogamy is the rule in China, but the wealthy and official classes often have several concubines.—*Conger.*

Public opinion is strongly against women conversing with men who are not of their immediate family, consequently young women have no opportunity to become acquainted with young men, and could not, if they would, choose their own husbands. This is done by the parents, or, in case they are not living, by the nearest relative.

The wife often sees her husband for the first time on the day of her marriage, after she has been carried to his home. Girls sometimes resort to extreme expedients to avoid matrimony, often running away from home, and sometimes committing suicide. The latter is a common occurrence after marriage, when the bride is oppressed by her mother-in-law, whose slave she is. If she should have sons, her condition would be much improved; but if she should show such lack of discretion as to give birth to a daughter, her life would be miserable.—*Whiting.*

Divorce may be granted in China, but the terms are not equal for men and women. The man may obtain it on some twenty-two or more grounds. Among them is the possession by his wife of any one of the following seven faults: barrenness, sensuality, disrespect to parents-in-law, loquacity, thievishness, jealousy, or incurable disease; leaving home against the will of her husband; personal defects, such as deafness, dumbness, etc.

The woman may bring an action for divorce upon the following grounds only:

(1) If the husband shall have beaten her cruelly; (2) if there be false statements in the marriage contract; (3) if the husband be, or shall have become a leper; (4) if she thinks her husband willing to grant a divorce.

Neither men nor women enjoy the right of suffrage in China. The nearest approach to anything of the sort is in the selection of the village elders, in which case the tithings select their head men, and these head men select the heads of the hundreds. The selection is made by males, heads of families only, and must be confirmed by the magistrate. Laws in China are made by imperial decree.—*Conger.*

The Chinese have a body of laws called the "Lii," which have not been changed for two thousand years. These laws may be modified by the "Li" established by the Emperor.—*Whiting.*

The social and political organization in China is so unlike any-

thing in the West, that it is impossible to reply briefly to any of the questions without rendering one's self liable to misapprehension. The family is the social unit, and this means much more to the Chinese than to us. The family often remains together in the same house for three or four generations, and the estate undivided; great-grandfather, grandfather, father, and son, with grand-uncles, uncles, brothers, cousins, nephews, and the corresponding female relatives, all being found under one roof and living off the common patrimony. The solidarity of the family is complete. Such families have in many districts grown into clans. The representative of the oldest stock is the patriarchal ruler. His will is law. He has power of life and death over his descendants. The home has grown into a village. The dead are provided with a temple, where their spirit tablets are kept, and where, on stated occasions, they are worshipped. Around it is the family burying-ground. While the patriarch is lord, all matters of common interest are talked over by the whole clan. Though the men are theoretically masters, the women exercise quite as much influence in the decisions. The local officials do not dare to interfere with the action of the clan, even though it be the killing of one of their number. It is only when clan feuds lead to attacks upon those outside the clan, that the mandarin may interfere in the interests of the public peace. Custom rules with iron hand in China. A woman's position in the family is determined by this ancient custom, rather than by law, which in all its notices of women presupposes the existence of custom. Her position at best is a degraded one. Among the poor, the birth of a girl is regarded as a misfortune, and in at least three of the provinces, where the pressure of population makes the struggle for life a hard one, infanticide is quite common in the case of such girl children. Any measures looking to an improvement of the condition of women must have in view the existence of this tyrannical rule of age-old custom, and the strong family organization to compel observance. Reform must begin here, or it can never succeed. The edict of the early Manchu Emperor, K'ianghsi, commanding the abolition of the custom of foot-binding, has never had any force, or obedience. Many other examples of disregard of the imperial will may easily be found. — *Conger.*

Infanticide is not uncommon. A woman once told me she had killed all her girl babies. When asked how she did it, she said she put them (when newly born) under a kettle outside the gate, to be picked up by the bullock-cart which passed at midnight, gathering up dead infants, and added, "They cried but a little while." "How could you do it?" I asked. Her reply was in a tone of suppressed agony: "I did it to save them from suffering as I have suffered."

This is a dark picture, and one is tempted to ask, "Is there no good thing in all the land of China?" Yes, if we look at the bright spots, which are illuminated by the light of the Gospel. Here we see colleges,

universities, schools for the rich and the poor, churches, Sabbath schools, anti-footbinding societies, Christian Endeavor and missionary societies. The women in Christian homes live on a different plane from that of their heathen neighbors. They even eat at the same table with their husbands, and go to church with him.

Among the young people, very modest little romances are sometimes possible. A young married woman once confessed to me that she and her husband were "very well acquainted" before they were married. They attended the same church, he had heard her sing, and she had heard him pray.

One young woman, when told to recant or die, replied, "We do not fear to die, we only fear to sin."—*Whiting*.

Mrs. J. L. Whiting, in connection with her report, adds:

"When I die I hope I may be born an American!" were the words of a Chinese woman who believed in transmigration of souls. This showed her view of the status of women in China as compared with that of women in America. Many another has less hopefully expressed the same desire, but has had her aspirations checked by her husband suggesting that she would probably be born a dog, or a donkey.

"The woes of women in that dark land are unspeakable.

"What 'rights' have they? None, but the right to commit suicide, and many a woman avails herself of this right, hoping that in the next life she may be anything—anything but a woman!

"Our next-door neighbor was found dead one morning, drowned by holding her face in the water jar, where there was not sufficient water to wet the back of her hair. What eagerness for death would it require to enable a woman to hold to her purpose of self-destruction under such circumstances!

"Our American doctors have frequent calls to what they term 'an opium case,' where some unhappy woman has been discovered in her attempt to shorten her servitude. Sometimes they are grateful to the foreign doctor for saving their lives, and, having given their husband and mother-in-law a good fright, are willing to try existence a little longer. But this is not always the case. One woman, who had been saved twice, remarked as she was being led away from the hospital, 'You have made me live, but I am determined to die. I'll take it again as soon as I have a chance.'

"What is the cause? It is not that woman has no rights of suffrage, not that she desires educational advantages. She knows nothing of the former, and cares nothing for the latter. She often expresses surprise when asked if she can read. 'What! Read? A woman read? Why should I read?' It is not such limitations which make life undesirable, but the mere fact that she is a woman. Nearly all the characters in the Chinese language which have a bad meaning have the woman radical; that is to say, the character which stands for woman is one of the principal components.



"The unwelcome baby girl, who is named 'Hatred,' or 'Loathing,' the crippled child forced to wear the tightened bandage, the bride who is a slave and dares not sit in the presence of her mother-in-law, although her own little feet ache with long standing, the young mother whose hopes are dashed to the ground by the arrival of a daughter instead of a son, the woman in middle life who finds herself supplanted by a younger one,—all find life to be a 'cup of bitterness.' Even the old woman with white hair finds that she is still only a woman, and the trials of her own life have so hardened her that she inflicts the same on those who come under her control.

"Not every life in China is so shadowed, but this is the average lot of woman.

"What wonder that a Christian bride wrote to her missionary teacher, 'We—my husband and I—are just like Americans; we love each other, and pray together.'"

---

### JAPAN.

COMPILED FROM REPORTS PREPARED BY K. SUGIMURA, NATIVE WRITER OF THE UNITED STATES LEGATION AT TOKIO, AND REV. CLAY MCCAULEY.

The place occupied by women in all far Eastern lands is, in general, well known. In Japan, however, for the largest part of its history, woman has not been quite the social zero or slave she has been in India, Siam, China, or Korea. Indeed, in ancient times and until about six hundred years ago, the Japanese woman stood comparatively high, not only as wife and mother and companion in the home, but as scholar, writer, artist, and adviser in business, and even in affairs of State. It is remarkable that in the early classics of Japanese literature the names of women are among those of the leaders in both prose and poetry. Until the thirteenth century their social relations were in great degree unconstrained, and they were graced, along with domestic knowledge, by many of the highest attainments in refined learning,—in history, poetry, fiction, and religious lore, and in artistic skill. The change, to be deplored, that at length befell woman's position, took place chiefly in consequence of the universal civil wars that devastated the empire from the thirteenth to the seventeenth centuries, and the dominance during the latter part of Japan's middle ages of the social regulations of the Chinese sage, Confucius.

With the acceptance of Confucianism by the upper and ruling classes about three centuries ago, the Japanese woman sunk almost out of sight as a social factor everywhere outside the home; and so she remained until the present period of the general political, religious, scientific, and social revivification of the people under the influence of the civilization of Christendom.

I can best illustrate woman's position during the 250 years of the Takugawa Shogunate, the age just preceding the recent restoration

of the Emperor to active sovereignty, by a few quotations from the "Greater Learning for Women," the code most widely accepted as regulative of woman's place and conduct. "Seeing that it is a girl's destiny on reaching womanhood," says the "Onna Daigaku," "to go to a new home and live in submission to her father-in-law and mother-in-law, it is even more incumbent on her than it is on a boy to receive with all reverence her parents' instructions." "The only qualities that befit a woman are gentle obedience, chastity, mercy, and quietness." "After her marriage her chief duty is to honor her father-in-law and mother-in-law, — to honor them beyond her own father and mother, — to love and reverence them with all ardor, and to tend them with every practice of filial piety." "A woman must look to her husband as her lord," — or, as another code expresses it, "as her only heaven to look up to," — "and must serve him with all worship and reverence." "Her lifelong duty is obedience."

Much else is enjoined in this code, but only in like tone, concerning woman's relations, which are exclusively those of daughter, wife, and mother. The closing injunction reads: "Parents, teach the foregoing maxims to your daughters from their tenderest years. Copy them out from time to time, that they may read and never forget them."

Under these regulations, woman in Japan has lived for the last three hundred years. Her life has been passed wholly under the mastery of parent, husband, or, in widowed old age, of eldest son. In no way independent; in no sense a member of society outside her home; never really hostess even there; relegated, as her title *okusama* indicates, to the rear rooms of the house; subject to her master's will in marriage and also in divorce; not even able to resist a parent who might choose for his own profit to consign her to a life of shame, — she has been practically a thing of gift, or barter, like any other chattel in man's possession. Moreover, as the family, not the individual, was the unit of society in Confucian Japan, woman's chief function in the social organism has been that of bearer of children for the perpetuation of the family. Almost her greatest fault, always justifying divorce, has been barrenness.

The code from which I have quoted reads, "A woman shall be divorced if she fail to bear children, the reason for this rule being that women are sought in marriage for the purpose of giving men posterity." Through death, even, a woman so quickly passed out of legal memory that ninety days only were prescribed for a husband's show of mourning for her; though a bereaved wife must carry her garments of woe for thirteen months, and was praised by all if she pledged herself thenceforward to lifelong widowhood. The Japanese woman, therefore, during recent centuries, is to be thought of as having been of no importance in the social organism, except as man's dependent and convenience, as the mother of his children, as the care-

taker of his home, and as the unquestioning servant of his needs and pleasure.

But during the past fifty years, under the beneficent increase of the influences of Western civilization, important changes, just now becoming strongly marked, have begun to affect this degrading social condition. It cannot be said that these changes have as yet been very widely operative. Japanese society is still greatly bound by the code of Confucius. Outside the capital and some of the chief commercial centres, women still remain ignorant of what you and I consider their essential worth. They are deprived of the sense of personal freedom and the self-reliance necessary for their own best welfare and for the best development of human society, of which they are parts, coördinate with men.

The changes of which I speak began, occasioned by the pro-foreign movement that started about thirty years ago. The statesmen then in command of the empire, in establishing an enlightened educational system, were induced to include in their plans a liberal education for girls, and to send to America and Europe some promising young women for preparation in foreign schools, as teachers for their countrywomen.

Symptomatic of the betterment that has begun for Japanese women, aside from the acceptance of some Western social customs by leading families when in contact with foreigners, such as the association of husband and wife at ceremonies like public receptions, dinners, and at places of amusement, is the opening up for them of various special public avenues for employment and distinction, some of which have already been commendably entered and honored. Possibly, we ought not to lay too much stress upon this adoption of Western customs. Yet there is a far-reaching tendency in the fact that the Emperor and Empress, at the present time, together receive guests at the imperial spring and autumn flower festivals, that they at times appear to the public riding in the same carriage, and that the Empress not infrequently is seen at the meetings of charitable and reform associations as patroness or guest. Besides, the leading government officials now unite the names of their wives with their own on invitations to state receptions and balls. The European costume, also, quite generally adopted now among the higher classes, helps on, it may be, the ameliorating change. It is noticeable that, with the European costume clothing the wife, the Japanese husband often treats her with the formal politeness with which such costume is associated—a consideration denied her when her dress is that of her own countrywomen.

But, far deeper than this social veneer, entering the very substance of the social structure, are the enlarging opportunities for and participancy by women in the occupations, professions, and activities that lie outside the home and its immediate relations. At the present time, not only are women prominent and often respected as educators,

but, under an enlarging freedom and knowledge, numbers of them are eminent as workers in charity and reform, in some of the sciences and arts, and in manufacture and trade. There are now, under the name of the Empress, an Imperial Educational Society, a Charity Bazaar Association, a Charity Hospital, and an Orphanage, whose influences, direct and as examples, are felt throughout the empire. These organizations are all officered, managed, and chiefly supported by ladies of aristocratic or noble families. Also, a special institution for the liberal education of the daughters of nobles and peers, a largely attended girls' normal school, and a girls' high school have been established in Tokio, which the Empress often honors and inspires with her presence, and inspects with thoroughness and solicitude.

In numerous places, too, health and temperance societies, societies for improving social manners and customs, organized efforts for the abolition of licensed prostitution, exist, all directed and sustained by Japanese women. Women have also undertaken, wisely and generously, relief of the poor and the orphaned and the sufferers by the floods, fires, and earthquakes so frequent in the island empire. Notably, the Red Cross Society has brought into its beneficent ministry hundreds of refined women, expertly trained as nurses, who did most praiseworthy work during the war with China. Moreover, the Christian churches now organized in many places have, almost without exception, benevolent societies, composed mainly of women, associated with them and doing excellent service.

Then, even more significant than this philanthropic activity, is the part that not a few women are at present taking in the science and practice of medicine. There are women physicians, regularly graduated for their duties, some of whom have achieved wide-spread fame for their knowledge and skill. There are women's medical, mid-wifery, sick-nurses', and pharmaceutical institutions, as yet at their beginnings, but having hundreds of students, whose training promises highly for their devotion to the betterment of their own sex and the general welfare of the people.

In literature, too, women are more active and prominent. Several magazines are published whose editors and contributors are women. Some of the most popular writers of fiction and poetry are members of the subjected sex. In manufacture and commerce, the women of Japan have always taken more or less an important part, because these interests, until in recent times, have been under the care of the lower classes, which the Confucian code has not, except in a general way, governed. Now that Japan has begun to honor industry and trade much as they are honored in the West, woman's share in them is becoming distinguished by a rising dignity and intelligence. Many institutions, commercial colleges, mathematical schools, schools for bookkeepers, specialized industrial establishments, are in operation, whose female students are to be counted by the thousands. From

these institutions, skilled managers, clerks, and accountants, and workers in the useful and fine arts are yearly graduated, and take places in the working of the social organism. In a word, one cannot look at the growth of Japan in its present era without seeing in many directions signs of the emancipation of woman from her bondage, and without finding promise for her as a source of important social influence in the bright future that evidently lies open to the Japanese people.

Yet, as I have said, all this, notable and encouraging as it is, is but the beginning of a change for the better. The Chinese code is still the force most widely operative in society, holding in lamentable suppression Japan's daughters, wives, and mothers. The family is still peculiarly the social unit. Its name and fame are really embodied in the father. Family continuance is yet the most important demand for the social organism. Loyalty and filial obedience unique in manifestation are still upheld as distinctive Japanese virtues. And, more to the point here, during the past ten years, an aggressive conservative mood has taken possession of many statesmen and social theorists, making them suspicious of the social influences that come from the independent, individualistic peoples of the West. At that time, about fifteen years ago, when the indiscriminating furore for the appropriation of almost everything of Western thought and life possessed the Japanese, some women became so revolutionary of the old social order that their ways of thinking and doing seemed to many leaders of the people to threaten social anarchy. In consequence of this, with other causes, a strong reaction in the schools and homes has taken place.

But the change for the better has been begun, and will go on. Japan has irrevocably entered upon a career of development under the sway of Western principles and customs. The social resultant in this development will, of course, be the effect of the interworking of the old life with the new; but the latter force, as any thoughtful observer must conclude, will certainly be regulative of the movement. What, consequently, to us of the West is most important in our relation to Japan's career is that only the best forces of our civilization shall have, in what may be our share in affecting that career, our encouragement and support. I have studied the problem long; and I feel sure that no contribution toward its satisfactory solution can do so much as those higher scientific, philosophic, ethical, and, I may say, those rational Christian faiths and ideals that are the really progressive and uplifting forces of Europe and America,—faiths and ideals that, so far, have been practically impotent in the mind of the *Far East*. That which I believe is most needed for Japan, as it is now the greatest need of human civilization everywhere, is a profound rational and spiritual enlightenment, by which each man and woman shall become conscious of dignity as a soul in a universe that manifests eternal life and thought, and is evolving evermore toward the

realization of perfect truth, beauty, and good. Hitherto, the Japanese people have known but little, and have cared less, for any philosophy, science, ethics, or religion animated by such consciousness. The struggle of this people, in their interaction with our civilization, has, so far, been chiefly to gain our physical power. Their intellectual inclinations have, so far, allied them chiefly with the conclusions of our utilitarians, materialists, and agnostics. So far as Christianity has been presented to them, they have known Christianity chiefly in the forms derived from the authoritative creeds of our middle ages. And those forms have made no deeply commendatory appeal to their judgment. The Japanese mind is eminently rational, and it must be affected, first of all, by persuasion of the reason. What, therefore, is the deepest need for the people of Japan is, I am convinced, intimate contact with, and acceptance of, the higher rational religious Christian consciousness and aspiration, that are in the advance in our civilization, and are prophetic for the peoples of the West. An earnest effort to secure this result is, I repeat it, the best contribution to the welfare of that people that we of the West can make. Success in this effort means their true and saving enlightenment. — *McCauley*.

#### LEGAL STATUS OF WOMEN.

The wife in Japan does not ordinarily control her own property. She must obtain her husband's permission for all her acts concerning her property. A husband, however, must obtain his wife's consent for contracting debts on her behalf, for assigning her property, giving it as security, or letting it to hire for a period exceeding that named by law. But this rule does not apply to dealing with the fruits of the property for the purposes of the management. In the following cases a wife may manage her own property:

1. When it is not clear whether the husband is alive or dead.
2. When her husband has deserted her.
3. When her husband is interdicted from managing his property, or is treated as a person interdicted from managing his property.
4. When her husband, on account of lunacy, is placed under restraint in a hospital, or in his house.
5. When her husband has incurred the penalty of imprisonment for the period of one year, or longer, and is serving his term of imprisonment.
6. When the interests of the husband and wife conflict.

A woman may engage in business if her husband gives his consent, but a husband may cancel or restrict the permission he has given to his wife at any time.

The property of unmarried women is managed by parents or guardians during minority, and there is no law which deals with the property of an unmarried woman who is of age. Married women may collect and control their wages with the permission of their husbands.

The following occupations are open to women: telephone-caller, geisha (low-class songstress), weaver, cigarette-making, making match-boxes, hair-dressing, sundry works in sericulture, minor works in printing-offices; women of farmers' families do work in the field; working, also, in many kinds of manufactories. They may also enter the following professions: physicians, nurses, midwives, journalists, school-teachers, musicians, writers, artists.

The wages of women are lower than the wages of men.

There are no particular educational advantages open to women, Yet there are more than five thousand women employed as instructors in schools modelled in accordance with the educational systems of the West; and in those schools are more than a million girls as pupils.

But, considering how recently Japan has been opened to the forces of the civilization of Christendom, we need not be surprised at the fact that, as a native writer states, "Our educational philosophers are now studying how to unite the intellectual methods of Western systems with the teachings of Oriental morality, which have hitherto preserved the feminine virtues from the days of old down to the present time." Self-preservative conservatism induces this effort. — *McCawley*.

All universities are closed to women. There is only one university for women, which is called the "Nihon Joshi Daigakko," and which was established by Mr. Jinzo Naruse in April of 1901.

Punishments for public offences are equal between men and women.

A person who has attained the full age of fifteen years may make a will. This should include the married woman; but it would seem the privilege is not a useful one, since she apparently owns or controls no property either married or single.

There is no legal provision forbidding a married woman to testify in court in the Law of Criminal Procedure or in the Law of Civil Procedure.

A child is subject to the parental rights of the father in the family to which he or she belongs. But persons who have attained majority and earn an independent living do not come under this rule.

If the father cannot be ascertained, is dead, has left the family, or is unable to exercise parental rights, the mother in the family exercises them.

The age of consent is fixed at twelve years, and applies to boys as well as to girls.

Women rarely attend public meetings, as the people of Japan regard it as immodest. They are forbidden by law from attending political meetings. "Any woman and minor person cannot assemble at a public political meeting, or be its promoter."

There is no particular social restriction put upon women by law. This country is still in a transition period in respect of public opinion

upon this matter. While the up-to-date opinion of a large number of progressive people is that women should enjoy the same rights and should have the same social standing as men, the old conception still largely prevails that women are mere assistants of men, and that they should remain at home to manage the household affairs only.

The marriage of men and women must be accompanied by consent of parents, guardian, or the family council.

Divorce is permissible in Japan by vote of the family council only, which must include all persons granting consent to the marriage.

A married person may bring an action for divorce in the following cases:

1. If the consort contracts another marriage.
2. If the wife commits adultery.
3. If the husband receives a criminal sentence for an offence against morality.
4. If the consort receives a criminal sentence.
5. If such cruel treatment, or grave insult, is received from the consort as to render living together unbearable.
6. Desertion with evil intention.
7. If cruel treatment, or gross insult, is received from a lineal ascendant of the consort.
8. If the consort treats his, or her, own lineal ascendant with cruelty, or gross insult.
9. If for a period of three years, or more, it is uncertain whether the consort is alive or dead.
10. If, in cases of *muko-yoshi* (an adopted person who by marriage with a daughter of the head of the adoptive family becomes the son-in-law of his adoptive parents) adoption, a dissolution of adoption takes place, or if, in cases where the adopted person has married a woman of the adoptive family, a dissolution or an annulment of adoption takes place.

A Japanese male subject not less than twenty-five years of age, and who for not less than one full year previous to the date of making out the electoral list, has been, and is still, paying land tax to the amount of not less than ten yen, or one who, for not less than two full years, has paid, and still is paying, direct national taxes other than land tax to the amount of not less than ten yen, or both land tax and other direct national taxes combined to the amount of not less than ten yen.

Any male subject of the empire, who is not less than thirty full years of age, shall be eligible for election.

A tax of two yen or more of the annual sum of the direct national tax entitles a male citizen to a vote in the cities, and every such citizen is eligible to office.

The laws of Japan are made by a Parliament in conjunction with the Emperor. Either the government, the House of Peers, or the



House of Representatives submits the draft of a law to the Imperial Diet. When it passes both Houses of the Diet, and is sanctioned by the Emperor, it is promulgated as a law. The Emperor gives sanction to laws, and orders them to be promulgated and executed. Every law requires the consent of the Imperial Diet. Both Houses shall vote upon projects of law submitted to it by the government, and may respectively initiate projects of law.

No suffrage privileges are enjoyed by Japanese women.

---

## PERSIA.

REPORT PREPARED BY A FRIEND LONG RESIDENT IN THAT COUNTRY.

In answering the questions formulated for reports at the International Woman Suffrage Conference, so far as that can be done concerning the women of Persia, it may be advisable to remark at the outset that the status of the women is defined by the law of the Mohammedan religion. This law is deduced from the precepts of the Koran (the religious book of Islam) and the traditions of the prophet and the early fathers of the faith. It contains the most precise ordinances for the regulation of religious duties, such as prayers, purifyings, fastings, pilgrimages, crusades for the propagation of the faith, and for the ordinary transactions of every-day life. Although the product of a very primitive and patriarchal state of society, the provisions indicate a remarkable insight into motives of human interest and an enlightened application of the principles of natural justice. It probably received its final impress in the latter decade of the seventh century of the Christian era.

The methods of government and the administration of the affairs of the country have an origin earlier than the foundation of the Mohammedan religion, and in some respects precede the dawn of authentic history; consequently, many of the questions contained in the list find no response in the present condition of Persian women. The laws defining the possession of property in Persia are of a complex nature, but, on the whole, aim at a just settlement and distribution on equitable principles. A woman, married or single, can, in her own right, inherit, buy, sell, transfer, and trade in property with the same privileges and protection as are accorded to men.

The occupations of women are not extensive, inasmuch as their seclusion confines them chiefly to their own homes. Embroidery, carpet-weaving, teaching, dressmaking, and domestic service are their chief employments. In occupations open to both sexes, the women earn nearly as much as the men, and in some cases more.

No professions are open to women, or any kind of work which would expose them to the public gaze.

Persian women have no educational advantages contemplated in

these questions, but some are taught to read and write by private teachers in their homes.

Women are equally liable with men to undergo punishment for offences against law and order, but not in public.

Persian women have the right to collect, control, and dispose of their wages, and, as a rule, they are quite capable of looking after their own interests.

A Persian woman has the right to make a will or dispose of property by a deed of gift.

Women can and do testify in a court of justice, and, as witnesses and advocates of their own causes, have a quick wit and a ready tongue.

In cases of divorce or separation, the woman has the custody of the girls and the man the boys, unless it should be decided that one or the other is unfit to have the charge.

There are different opinions as to what age a girl's consent may be accepted as authoritative, but she is of legal age at nine.

The established religion in Persia is Mohammedan, and, with the exception of attending prayers and preaching in the mosques, the women can take no other part in the services. As singing is not allowed at any of the ceremonies of the religion, there are no choirs.

As meetings for the discussion of public grievances are prohibited both for men and women, this resource is altogether denied them.

Women are restricted from social intercourse with any of the opposite sex except their nearest relations, and when they leave their houses they are closely veiled. This, however, applies more strictly to the dwellers in cities and towns.

Marriages are generally arranged by the members of the different families, especially in the case of young girls, who have no option in the matter, and have but rarely the opportunity of becoming acquainted with strangers of the opposite sex.

The divorce law of the Mohammedan code is probably the most refined piece of legislation on this subject to be found in any system of jurisprudence. In principle it deprecates separation, and encourages husband and wife to bear with patience their matrimonial difficulties; but it admits expediency, and concurs in the separation rather than a life of misery. A petition for separation can only be admitted when it is presented by the husband; an application by the wife is invalid, and cannot be heard. After the decree is pronounced, the parties must not enter the married state within three months and ten days, after which they are free to contract other engagements. Within this period the man has the option of resuming cohabitation, but this privilege is denied to the woman.

As election by popular vote is not resorted to for any purpose in Persia, franchise qualifications are unknown.

The Mohammedan law, as stated at the beginning of this paper,

has been evolved from the Koran and the traditions of the founders of the religion. In its essence and principles it is held to be infallible and unchangeable, and admits of neither deductions nor additions. Revelation and inspiration are claimed on behalf of its origin, and to admit any defect or insufficiency in its provisions would imply a weakness in the fundamental doctrines of the religious creed, which would impair the faith of its believers in its divine construction. Any changes in the administration have to be made by decree or proclamation of the ruler.

The education of women is not insisted upon in Persia, and it is the opinion of many that there is no necessity for it. The knowledge to be acquired from the ability to read native literature, which consists chiefly of philosophy, history, poetry, and romance, can scarcely be applied to any of the practical uses of every-day life, or assist the student to improve her position. The time has not yet arrived when they can enter into competition with men for the prizes of the learned professions, and their social disabilities close the avenues to the more ordinary employments. The religious system demands from them strict moral rectitude and a close observance of the ceremonial forms and ritual.

The lives of women are negative in most aspects, but it does not appear that they are either anxious or ambitious for a reversal of the conditions under which they live.

---

## EUROPE.

---

### BELGIUM.

REPORT BY M<sup>LE</sup>. MARIE POPELIN.

A woman who marries in Belgium without a contract submits the control of her property to what is known as the "Community System," and which gives to her one-half the profits accruing during the community. Art. 1401 of the Civil Code. Under a marriage contract, the contracting parties can make any agreement desired consistent with good manners and not conflicting with the restrictions established by Art. 1388 of the Civil Code. The unmarried woman enjoys her property rights the same as a man, without any restrictions whatsoever.

All occupations are open to women. The law requires, however, that women shall be of full age to work in a mine. The wages of women are inferior to those of men. In general, in appointments for teachers and directors in schools, requiring the same qualification and an equal amount of work, women receive less pay than is given to their colleagues, *men*.

All professions are open to women save that of the *bar*. Last year a bill was presented to the Chamber of Deputies to permit women

lawyers the right to plead; but up to the present time has not yet been discussed.

All educational advantages are granted women; the universities admit them upon equal conditions with men. Our schools and colleges are not coeducational, but our universities are necessarily so, as we have not in Belgium any universities exclusively for women. Only one university is closed to women, that of the Free Catholic University of Louraines.

No distinction is made in the penal laws for acts committed by either sex. Married women have the right to receive their wages, and to dispose of them up to the amount of three thousand francs. Law under the Labor Contract of 1900. Married women have the right to make a will. Art. 905. They can act as witnesses in court, but married or single cannot witness any legal, or notarial act. The father and mother enjoy the paternal authority, but the father alone exercises it during the marriage. Art. 373. The legal age of marriage for men is 25 years, for women twenty-one. Before this legal majority, to contract marriage the consent of parents or guardians must be secured.

There is no State religion in Belgium. The majority are Catholics, and women exercise no authority or privileges in matters pertaining to religion or the Church. In a few of the Protestant churches women vote. Women attend both public and political meetings. No law forbids Belgian women from attending public meetings.

In general, in rich families, the parents choose the husbands for their daughters. But the consent of the parties is indispensable to the marriage. Art. 146 of the Civil Code. Divorce is allowed in Belgium, and is procured by mutual consent, for special causes, such as, acts of violence and cruelty, incompatibility of temper. The wife cannot secure a divorce from an adulterous husband unless the concubine has been maintained under the same roof. Art. 230 of the Civil Code. But for the same offence the wife is much more severely punished.

Women in Belgium have no suffrage privileges—neither political nor administrative—except that commercial women elect the members to the Councils of Industry and Labor.

The laws of Belgium are made by the Legislative Chamber, and sanctioned by the King.

---

#### DENMARK.

PREPARED BY CHARLOTTE NORRIE, LEADER BUREAU OF INFORMATION OF  
THE DANISH NATIONAL COUNCIL OF WOMEN.

A Danish married woman may hold and control property of her own, if she owned the property before her marriage; and separate possession is secured through a marriage contract.

A marriage contract may be entered into after marriage, when the wife is presented with or inherits property, and when the inheritance states that the property is to be administered by the wife. If no marriage contract exists the husband controls the common property; property inherited by the wife may be left by the donor in public custody, in which case she can only have the usufruct, the property itself passing undiminished to her heirs.

A Danish unmarried woman is in full possession of her own property, which she may control and dispose of at her free will on the same terms as a man. If a wife dies, her husband may keep the estate undivided, and so may the widow, provided the husband has left a will allowing that provision. If not, a division of the property takes place, and the widow receives one-half of the common estate and inherits one child's share; this is her free property; in other words, she inherits from her husband on the same terms as he inherits from her.

Both a widower and a widow must have a settlement of the estate with their children, before they marry again.

Parents must will two-thirds of the patrimony in equal divisions between the children, but they are free to dispose of one-third of it in any manner they see fit. They may leave it to one of the children, or to any individual, or institution.

From the beginning of the eleventh century, a daughter has inherited from her parents, as well as a son, but the share of the brother (Broderlod) was double that of the sister's. We have no written laws of that time, but "*Valdemars sjællandske Lov*," written about 1200, mentions this right as an ancient law of the country.

In December, 1857, a law was passed, giving the sister an equal share with the brother in inheritance.

All occupations are open to women.

Generally the wages of men are higher than those of women, *e. g.*, this is the case amongst teachers in schools of the lower grades, though the same amount of knowledge is required of men as of women teachers.

Still, women who have graduated at the university upon the same terms as men receive the same salary for their work, and so do women workers in several trades, *e. g.*, the compositors. Our first lady factory inspector (appointed this fall) receives the same pay as that of her male colleagues.

Women may enter and practise any profession save that of the ministry and the law; the army and navy are also closed to her, with the exception of the military nursing services.

Education is compulsory in Denmark between the ages of seven and fourteen. In the country the schools of the lower grades are coëducational; in Copenhagen excellent public schools are found for the lower classes, where even foreign languages are taught, with cookery,

sewing, dressmaking, for the girls. Also public evening continuation classes for boys and girls up to twenty years are established.

In several places there are high schools and gymnasiums for girls, and some of these high schools are coeducational. One gymnasium in Copenhagen and one in Kolding are also coeducational.

At the Conservatory of Music and at our Veterinary and Agricultural Colleges coeducation is also practised, but there is a special division for women at the Royal Academy of Arts, and also in most of the technical schools and schools of applied art. We have schools of cookery, of plain sewing, and of dressmaking.

The only university in Denmark is that of Copenhagen. It is open to women on the same conditions as to men, with the exception that women are not permitted to graduate *in divinity*.

Women may graduate in law, but they cannot practise.

All punishments for public offences are equal between men and women, only women cannot be sentenced to corporal punishment after the twelfth year.

A married woman has the right to collect and control her own wages when the money she earns is not made by means of the common estate.

A married woman has the right to make a will.

A Danish woman has the same right to testify in court as an unmarried woman and as a man.

We regret to say that a Danish married woman has not equal custody over her children with her husband, yet the husband may lose his right, which may then be transferred to the mother. A Danish married mother has less right over her child than an unmarried mother.

The age of consent is twelve years, but the seducer of a girl under sixteen years may be punished.

We have in Denmark an established Church, "*den danske Folkekirke*," an Evangelic-Lutheran Church, founded on the Augsburg Confession. The King must belong to this Church, but any other Danish man or woman has full religious liberty. As yet women do not enjoy in the Danish Church the few privileges that men do, but a bill has been introduced by the present minister of ecclesiastical affairs, which proposes to grant equal suffrage in church matters to men and women.

The Danish Church permits women to sing in choirs and to play the organ, but besides this women cannot hold any office in the Danish Church; they cannot graduate in divinity; they cannot speak from the pulpit, nor can they take part in any of the deliberations.

In our self-governing colony, Iceland, however, women are permitted to take part in the election of their ministers.

Women attend all public meetings, both political and others, and there is no law in existence restricting them from doing so.

The social restrictions placed upon women by public opinion are too indefinite to define, and are gradually disappearing; the same may be said of those put upon women by law, but it is impossible to predict how soon full liberty may come.

A Danish woman has free choice in the selection of a husband. She may not marry under sixteen years; under twenty-five years, she can only marry with the consent of her father and mother. When she has reached the age of twenty-five years, she may marry on her own authority. These provisions are equal between men and women.

In the Danish History, written in Latin by Saxo Grammaticus in the beginning of the thirteenth century, the lands-law is mentioned, given by the King Frode Fredegode, supposed to have lived about 400 A. D. Here it is said: "No woman shall be compelled to take anybody against her will, but she can according to her free will choose whomsoever she likes. Thus, if any one marries even against her parents' will, this shall not be altered." It is also said there: "He who violates anybody, shall woo and wed her."

Divorce is permissible on equal terms to men and women. The causes may be: mutual disagreement, infidelity, insanity, ill-treatment, etc. Generally the children are divided between father and mother, so that the sons belong to the father and the daughters to the mother, but this can be altered.

Danish women enjoy no suffrage privileges. By the Constitution of June 5th, 1849, as well as the revised Constitution of July, 1866, women are excluded from the suffrage.

Some municipal suffrage bills have been proposed in late years, to include municipal suffrage for women, and both Houses of our parliament have passed such provisions, but unfortunately these bills have been lost on account of other questions in connection, such as municipal suffrage for non-taxpayers; questions without any relation to woman's suffrage.

This summer a new Liberal cabinet has been formed, and the premier, on being interviewed about his position in regard to extending the voting privileges, declared himself an adherent of municipal suffrage for women. More than twenty Danish women's associations sent delegates to a committee, working for the extension of municipal suffrage to women. This committee was appointed in the fall, 1898, and has ever since arranged public meetings as well as meetings in different associations. It has every year handed in a petition for a bill separately providing for woman's municipal suffrage.<sup>1</sup>

Women in Iceland have had municipal suffrage since 1882.

To become a law, a bill must be laid before our parliament, the "Rigsdag," composed of a "Folketing," Lower House, and a "Lands-

<sup>1</sup> "In Denmark, the popular chamber is chosen by direct suffrage of all male inhabitants thirty years of age, in good standing, and domiciled for one year, with the exclusion of those receiving public charity or domestic wages, unless having a separate house."—*Bradford*.

ting," Upper House. When the bill has been passed in both "Folketing" and "Landsting" it still needs the signature of the King and of the prime minister to become a law. A sentence of the Supreme Court has the character of a law, and can only be altered by a law.

I must mention that in 1899 we organized a Danish National Council of Women. It consists of sixteen national and local organizations, and it has established a Bureau of Information. It sent a fraternal greeting to the International Woman Suffrage Conference, and hopes that success will soon follow the united efforts of the women of the world.

---

### ENGLAND.

REPORT PREPARED BY ENGLISH WOMAN SUFFRAGE SOCIETY, AND READ  
BY MRS. FENWICK MILLER, DELEGATE.

To give an outline report of something so large and complex as the position of women in England within a brief space is no easy task. However, taking the questions set by the American National Society for Woman Suffrage as a basis, I will arrange my remarks in the following order: (1) Educational opportunities; (2) industrial position; (3) professional standing; (4) economic position of married women; (5) domestic position of women; (6) public life.

#### EDUCATIONAL OPPORTUNITIES.

In 1868 the report of a School Enquiry Commission showed that in England only an infinitesimal portion of the educational endowments of the country went to girls. And a scheme was recommended by the commission, in pursuance of which endowed schools for girls were opened in the next ten years in fifty large towns.

At the same time the Girls' Public Day School Company was doing active work in establishing high schools in many other places (the first of these being opened in Chelsea in 1872). In addition high schools were opened by local companies formed for the purpose in several important cities.

Consequently there are now good high schools for girls in every town of any size—schools which are capable of preparing girls, not only for the Oxford and Cambridge local examinations—but also for matriculation at the universities.

None of these schools are coeducational. United education does not exist in England in any grade of schools after the age of seven. In Scotland, coeducation is usual both in the primary and the higher schools and colleges.

Thirty years ago there were no university degrees and no teaching of university standing open to women. In that brief space of time, one by one, all the universities of the United Kingdom have come to offer more or less opportunities to women, until now there is but one, namely,



Trinity College, Dublin, which does nothing at all for our sex, but just before I left home the news came that Trinity College was considering how to come into this line. At the two old universities, Cambridge and Oxford, women have to provide their own teaching staff, but then are admitted to the examinations, the same as those which are taken by men; but when they have passed, even with the highest honors, they are still refused the right to use the degree! About thirteen hundred women have passed the educational tests for the degrees at Cambridge, and amongst them several have taken very high honors. The heads of the mathematical list of honors are called the wranglers. On one occasion a lady, Miss Philippa Fawcett, was at the very head of this list. Miss Scott, now a professor at Bryn Mawr, was eighth wrangler; another lady has been fourth wrangler; another lady was the only person placed by the examiners one year in the first class in the classical examination, and many other high honors have been taken. London University has been opened to women freely since 1878, and a total of some twelve hundred women have taken the various degrees, including 800 B. A.'s, 140 Bachelors of Science, and 51 Bachelors of Medicine. All the four Scotch universities have been for the last five to eight years open to women on the same terms as to men, and their graduates number several hundreds.

#### INDUSTRIAL POSITION.

There is no restriction in law against women following any occupations, *except* that of working in mines, — this was prohibited by the Coal Mines Regulation Act of 1842. In certain so-called dangerous trades, such as white lead works, the employment of women may be prohibited by order of the Home Secretary. In quite a number of occupations, our Factory Acts limit the hours that women may work, the condition of their employment, etc., with the frequent result that men are employed instead of women. Such laws are always represented as a benefit to women, but I am one of those who think them very mischievous in fact and wrong in principle, holding that any laws for the protection of labor should apply to both sexes equally.

All occupations are free to women so far as legislation is concerned, though some are practically closed by various causes. Such are: want of access to proper instruction in the processes of the trade; trades unions and local customs, frequently insisting on confining certain processes to men. Restrictions imposed by the Factory Acts, as above mentioned, for the supposed "protection" of women, have, however, the effect of placing hindrances in their way in many occupations where trade is liable to fluctuations. Thus, since the prohibition of night work, women have much less opportunity of employment in the printing trade; then, the restrictions as to overtime, and the rigid fixing of hours work prejudicially in many trades, *e. g.*, in the lace factories, confectionery, and other trades liable to season pressure.

Taken as a general rule, the wages of women have a lower standard than those of men, *e. g.*, in the telegraph services, where the fact that they cannot by law take night work, though both able and willing to do so, lowers the value of their services. Any systematic comparison of wages as between men and women is scarcely possible; usually speaking their work is not precisely alike. In the textile trades, however, where women are more numerous than men, their wages are on an equality with those of men.

#### PROFESSIONAL STANDING.

The "Medical Qualifications Act" of 1876 removed the difficulty in the way of women being admissible to registration, and there are now over four hundred women on the British Medical Register, practising at home or abroad.

The examinations for entering the legal profession are still closed to women. The Established Church is closed to them. But in other directions there is a widening scope. Thus in 1899 the Institution of Electrical Engineers admitted Mrs. Ayrton as a member, and the Royal Institute of British Architects admitted Miss M. E. Charles as a member. The Institute of Journalists is open to women on precisely the same terms as to men.

It is hardly necessary to say that women have an assured place in the teaching profession; and in nursing their standing is well assured. Many women make good incomes in art, and literature is ornamented by their works in the higher ranks of this profession. On the stage women are as popular and successful as men.

#### THE ECONOMIC STATUS OF MARRIED WOMEN.

The Married Women's Property Act of 1882 (which consolidated and extended the previous acts of 1870 and 1874) has placed the married woman in full control of her own property; in fact, men and women (be they married, or unmarried, or widows) all enjoy equal rights in the acquiring and disposal of property.

A married woman herself is the only person entitled to collect her wages from an employer, and she holds her property during life and disposes of it at death absolutely without restriction by her husband. This applies, however, only to property or wages gained independent of her husband, whether by her own labor or by gifts or bequests made to her specifically. A wife obtains, as such, no further rights than bare maintenance from her husband; he must keep her off the taxpayers' relief list if he can, and equally the wife must keep her husband if she have the means and he have none. A wife who does not follow any occupation outside her home cannot claim any recompense in money for her home work. She does not obtain the right to own any property by her work in the home. A gift from the husband to his wife even is not held good in law, unless settled

by deed with trustees, and if a wife by household skill and economy saves anything from her household allowance, it is considered the husband's. Should she put it in the savings bank, he can reclaim it if he hears of it. Just before I left England this was decided anew in the courts. In the case of a photographer who had issued for sale a lady's portrait, with her own consent, but against her husband's wish, it was held, that as she had paid no money for it but what her husband gave her, and therefore out of the allowance made her by her husband, the copyright was not her property but his, and the husband was entitled to prohibit the photographer from using it. It is truly a humiliating position for wives, that all the work of a wife and mother cannot give a woman the right to own and use at her own pleasure even as much money as will pay for taking a photograph! An English husband is also under no legal necessity to bequeath to his wife a single shilling of the money or property that he leaves behind when he dies. After a long life of faithful wifehood and hard domestic work, a woman may be left penniless by her husband's caprice. Wives of land-holders had "right of dower" in the land until 1835, when even that was taken away. Scotch husbands are not able to entirely disinherit the partners of their lives; a Scotch wife has a right to a portion (I believe one-third) of her husband's property on his death which he cannot take away from her by will.

#### DOMESTIC STATUS.

##### *(a) Before the Criminal Law.*

Punishments are equal before the law for men and women, with the exception that, by the Common Law, married women aiding and abetting their husbands, in cases of theft, are not liable unless it can be shown that they did not act under coercion. In all my recollection this plea of mental "coercion" has only once been raised by a woman thief.

The "Criminal Law Amendment Act" (1885) raised the age of consent from thirteen to sixteen. The working of this enactment is, however, much weakened by the provision that no prosecution can be begun after three months have expired; it must be begun within three months, and this frequently causes the escape of the offender.

##### *(b) In regard to Marriage.*

Women are perfectly free in their choice of husbands. But the marriage of minors is illegal without the consent of their parents or guardians. (This applies as much to men as to women.) Should they make a false declaration that they are of age and thus get married, the marriage is legal, but they can be punished for the false declaration.

Divorce is permissible, but the conditions are unequal, as between man and wife. The "Act to amend the Law relating to Divorce and

*Matrimonial Causes in England*” (1857), enacts that divorce may be granted to the husband on the charge of adultery, but may not be granted to the wife unless she proves cruelty, or desertion in addition.

(b) *As Witnesses.*

A married woman has the right to testify in court, but in criminal cases husband and wife cannot give evidence against each other, except in cases of assault by the one on the other.

(c) *As Mothers.*

Control of the children resided primarily, by the common law, with the father, but by the “Custody of Infants Act” of 1873, the court has power to award the custody of the children to the mother up to the age of sixteen, when they are of age to choose for themselves which parent they will follow.

The “Guardianship of Infants Act” of 1886 made another great step forward for the mother, by enabling her to appoint a guardian who may act jointly with the surviving father, or with guardians appointed by him; and at the same time made the surviving mother guardian, if none appointed by the father, or co-guardian with any appointed by him.

The same act also directs that the mother may apply for an order of court as to the custody of an infant, and deciding that court shall have regard to the wishes of the mother as well as of the father.

**PUBLIC STATUS.**

(e) *As Churchwomen.*

There is an Established Church of England—the Episcopal Church. The Church does not grant any privileges to women. In fact, the “Public Worship Regulation Act” of 1874 defines parishioner (for the purposes of that act) as a “male person:” and when a few years ago, the Bishops established a Church Council, elected by congregations, the right reverend fathers decided that women should not be elected to sit on those councils. Nevertheless, women have filled the office of churchwarden from time immemorial, and not infrequently do so still.

They have occasionally been parish clerks, probably for the reason that they were the only persons able to read; such, at any rate, is known to have been the case sometimes. Women may be sextons; they are frequently organists. They may join in the choirs, although where there are surplised male choirs, it is exceptional for them to do so.

(f) *General Life.*

Most certainly women can attend, take part in, and organize public meetings, as freely as men, wherever the British flag flies.

If there is restriction anywhere, it is not due to the law,

but to the religious tenets of the people where affected, as with Moham-medan or the high caste women in India.

Forty years ago no woman ever ventured alone in a hansom cab, or thought of riding on the top of an omnibus. Now, both are every-day occurrences, nor have other restrictions come up in their stead.

Sixty years ago it was thought rude to talk politics to women; when the men began to talk politics after dinner it was a sign for the women to withdraw.

With regard to women's electoral rights, I need only briefly remind you that in England, Scotland, Ireland, and Wales, women taxpayers to-day possess votes for all representatives, except for Parliament. Women must also be elected and sit as representatives on two of the most important governing bodies in Great Britain, namely, the School Board and Board of Guardianship of the Poor.

On every hand we see progress, and though much remains to be done, the outlook is encouraging. The vote for Parliament is the all-important object to be sought next. It is the lever for future reforms, and the only security for the stability of reforms already gained.

---

## FRANCE.

REPORT COMPILED FROM REPORTS SENT BY GROUPE FRANCAIS D'ETUDE FEM-INISTES, MADAME JEANNE ODDO DEFLOU, MADAME NOEL TOLB; SOCIÉTÉ FEMINISTE L'ÉGALITÉ, MADAME V. VINCENT, PRESIDENT; HORACE PORTER, AMERICAN EMBASSY.

In determining the property rights of women, one must distinguish between the different marriage systems, of which the principal ones are: The Community System, the Dotal System, and the system known as the Separation of Property.

This last system is the most favorable to preserving the independence of the married woman, as it allows her to administer her property and enjoy its revenues; the right to collect her revenues, etc., and to dispose of them as she pleases, with but one obligation, to contribute to the expenses of the household.

This system gives the wife, as we have said, the administration of her property, both real and personal, but to dispose of her personal property only; upon this last point many controversies both doctrinal and legal have arisen, in consequence of which the stock-brokers (who have a monopoly of this traffic in personal property) have adopted as a precaution in every case, the practice of requiring the signature of the husband, which virtually retracts the power of the wife to sell her personal property without the authority of her husband.

Under the Dotal System (the dowry) all or a portion of the wife's property forms a capital, which cannot be touched (except for

the marriage settlement of the children), and which the husband administers, and from which he enjoys the revenues; the value, real or personal, forming the dotal funds cannot be exchanged for other values unless of a nature specified in the contract. The property not included in the dowry is called paraphernal: the wife is able to exercise the same freedom in regard to property in this category as is exercised under Separation of Property. Under both these systems the wife has no share in the accumulations of the husband.

Under the Community System, however, it is the contrary, and the profits are shared, but only at the death of the husband. The legal community, that is, the possessions of a married couple where no marriage contract has been entered into, includes the personal property and the property acquired during marriage by either party, but not the real estate. The husband can dispose of it as he pleases—sell the property, either personal or real; he cannot make a donation of the real estate without the consent of his wife, but he can give away the personal property provided he does not retain the usufruct of it. Let it be well understood that the wife's dowry, if in money, as it very often is, is entirely under the control of the husband; and from this fact it has often resulted that in the act of marriage a wife accomplishes her financial ruin, because her fortune can be applied to paying the debts of the husband contracted previous to marriage and of which she has no knowledge. A great many men marry with the sole object of paying their debts with the dowry of their wives. This system can be very profitable to the wife who has brought nothing to the marriage and where the husband is successful in business.

Unmarried women and widows have the same rights as men, except they cannot be either appraisers or arbiters. They can elect the judges of commercial tribunals, but they are not eligible to act as such officers.

All private occupations, commercial or otherwise, are open to women. They are admitted to employment in the government in the following departments: postal and railroad service, telegraph, telephone, savings banks; in the lyceums and colleges, high schools, primary schools, asylums, inspectresses in homes of refuge, directors, professors, school-teachers, etc.

In the Departments of Finance and Commerce, as well as in the Department of Public Assistance, where they are appointed to the Bureaus of Charity as inspectresses and as visiting informants. In this connection they are permitted to take part in the Councils of Administration of Charities and Hospitals; as general inspectresses of the penitentiary service; in the inspection of work for dependent children, and in the department of the Minister of the Interior (which includes abandoned children, creches, and maternity departments). Women are admitted as doctors of medicine, in the schools, departments of colleges, lyceums and theatres. They are allowed as internes in hospitals, infirmaries, etc.

A considerable number of women physicians are engaged in practice; some women pharmacists; fewer lawyers. There are a few women bankers, and one of them (Mme. Lyon Allemand) lately made a large fortune, which her son afterwards lost. The salaries paid women are very much inferior to those paid to men; for equal work women are paid less. Even in the government service, where employed as professors, school-teachers, and in other capacities, this is true.

According to the official statistics published by the Labor Office, the average salary for a man is about four francs, while the average salary for a woman is about two francs; this refers to industrial occupations. In the professions termed liberal, office employment, the difference is less marked, but the fact must be borne in mind, that women are only allowed to fill the inferior positions, in which the salaries are just sufficient to secure them a living. Actresses are the only women who seem able to make large money. Without a doubt, certain women, journalists and writers or artists, are well remunerated, but these are rare exceptions.

Women cannot exercise any public charge, such as notaries, attorneys, court officers, auctioneers, and appraisers, or recorders in the courts of justice. They cannot exercise the profession of minister in any of the recognised sects of France. They have, however, recently been admitted to the profession of law, and allowed to plead under the same title as men.

Girls are admitted into the primary schools until thirteen years of age. They have also lyceums, where they receive secondary instruction, but the course of study is not the same as in the lyceum for young boys.

Greek and Latin are excluded, which is a matter of great importance, as knowledge of Greek, and, above all, Latin, is indispensable for the Baccalaureate examinations which give them entrance to the law and medical colleges.

We do not have any lyceums or colleges where coëducation is practised, except one school supported by the City of Paris, the School of Compuis. Women are admitted under the same title as men in the Colleges of Law, Medicine, Pharmacy, Fine Arts, and in the courses of the Sorbonne.

The women students admitted to follow the courses in the University of Law, Medicine, Pharmacy, and the School of Fine Arts, receive at the end of their course a diploma, exactly the same as those delivered to men, a diploma which permits them to practise medicine, pharmacy, law, and the profession of architecture.

Women, however, have never been admitted to compete for the fellowship. The universities are all coëducational. Certain government schools where men are admitted are closed to women; for example, the School of Mines, Central School of Waters and Forestry, School of Arts and Trades, School of Agriculture, and others.

Punishments are meted out equally to men and women, in general. There is, however, an exception made in the case of adultery. Adultery on the part of the man is not considered a punishable offence except when the concubine is kept under the marriage roof; while in the wife it is always considered as a crime. Adultery on the man's part is punishable by a fine of from one hundred to two hundred francs; there is no penalty for his accomplice. Adultery on the part of the wife is punishable by imprisonment of from three months to two years—the accomplice is liable to the same penalty, with a fine besides of from one hundred to two thousand francs.

As a matter of law a married woman is not entitled to collect her wages unless she has been authorized, either expressly or tacitly, by her husband to engage in trade. In practice, however, amongst the working class the wages are paid to the wife when the wife is engaged in a separate trade from her husband; but in law such a payment is a payment to the wife, not in her own name, but as agent for her husband, and if payment of the wages were refused, she could not sue for them in her own name.

A married woman may make a will without authority from her husband.

The wife has not the right to testify in a court of justice without the authorization of her husband. In certain cases, if there is a separation of bed and board, this formality can be dispensed with by the tribunal. Women, whether married or single, were not permitted to act as subscribing witnesses to deeds, etc., until the passage of the law of the 7th December, 1897. The law of 1897 permits them to be witnesses to the registration of births, marriages, and deaths, to wills and to notarial deeds.

As long as her husband lives, she has no authority over her children; he can rear them as he chooses, send them where he pleases, their religion and their education being entirely under his direction. He can put the children, if he judges it necessary, in a house of correction without the consent of the mother. All promises which he may have made in this connection, even in the marriage contract, are nullified as contrary to the spirit of marital power, which is known as public order.

Upon the death of the husband, the wife becomes *ipso facto* guardian of the person and property of the infant children, but the husband has the right to appoint another guardian to act jointly with her, without whose concurrence she cannot exercise the guardianship.

There are in France three religious sects, in which the ministers receive financial aid from the State: Catholic, Protestant, and Israelite. The women in these different sects do not enjoy equal privileges with men. Women are not permitted to hold office in any one of these different sects. Women may participate in church choirs. However, certain archbishops and bishops have forbidden women



to sing in their dioceses, alleging that the singing of women causes worldly distraction. Women do not form part in the councils or deliberations which administer the affairs of the Church.

No law prevents women from attending public meetings, even when political in character. However, they seldom attend them, and where tickets, as is sometimes the case, are given exclusively to voters, they are necessarily excluded. On the contrary, women assist in large numbers at public conferences which are religious, literary, or philosophical in character.

Theoretically women have a free choice of husbands, but practically they do not. In the bourgeois class a young girl is subjected to such strict supervision that she is very rarely brought into contact with young men, and is never left alone with them, so that she has little or no opportunity to exercise an independent choice. In the well-to-do classes, as the father provides his daughter's marriage portion, he exercises, jointly with his wife, a very considerable influence over his daughter's choice of a husband; in fact, in this class of society it may be said that it is the parents and not the young people themselves, who arrange the marriage. The same is very often the case as regards the young man. A marriage made by young people against the will of their parents is very exceptional; in fact it is almost impossible, on account of the legal requirements as to consent of the parents. In the lower classes the woman is necessarily more independent and free to choose for herself.

Divorce was established by the Napoleonic Code in 1804, suppressed in 1816, and reestablished by the law of July 27, 1884. The grounds are now the same for the wife as for the husband. The grounds are: (1) adultery; (2) *exès*, that is to say, acts of violence endangering life; and (3) *services*, or acts of cruelty which, whilst not endangering life, render cohabitation intolerable; and (4) *Injures graves*, that is, generally speaking, acts, writings, or words which reflect upon the honor or the reputation of the party against whom they are directed.

Full suffrage for men exists in France. Men to be electors must be twenty-one years of age, enjoying civil rights; that is to say, have not committed infamous crimes forbidden by the law. No considerations of fortune or position are necessary. These rights are refused to women. The only suffrage rights secured to women are those of electors for the judges of commercial tribunals. The electors are men, or single women or widows, licensed or not, exercising the same industry, and resident in the same community for five years. The conditions for electors are identical for men and women, but by an article in the law, women are not eligible to become judges in these commercial tribunals.

Women do not exercise any other vote, political or municipal, in France. A law has passed the Chamber to give to women the right

to be electors, and to be eligible to act in the Council of Experts. These councils act as judges between employers and their employees. This law adopted by the Chamber is at the present moment before the Senate for adoption.

Judging by results, the question of equal rights for men and women has made in the last ten years great progress. Thanks to the active propaganda made by the societies of women, we have gained much assistance from the press, and the articles which appear upon the subject have accustomed the public to interest themselves in this question.

It is a profound error, made by numerous writers who have never given themselves the trouble to make the necessary researches, to keep silent upon the position which women have taken in the past in the administration of the government of the country.

Single women and widows, and minors, as well, possessors of holdings in the feudal system, as well as inheritors of landed estates, had in France exactly the same rights as men possessing holdings or estates. It was by a subterfuge that women were excluded from the throne of France; the text to the so-called French Salic Law never did exist.

Like men, women had the right to administer justice, to coin or raise money, to raise and command armies, to sit in the Communal and Provincial Assemblies in the courts and parliaments, to take part in the capacity of peer of France in the councils of the King, to decide peace or war.

Women participated in the vote for deputies for the general States since the foundation of the very first two States in 1302 up to 1789. The Revolution abolished all rights and privileges attached to property; men as well as women were disfranchised by this change.

Legislators proclaim the rights of men which we find under the new law; while women have been completely deprived of theirs. Women reclaim them in vain, supported by such authorities as Condorcet, Siéyès, L'Abbe Fauchet, Chalié. Since this epoch women have never obtained restitution of the rights of which they held possession.

The Revolution of 1848 gave to men without distinction the suffrage said to be universal, but which without doubt is accorded to only one portion of the nation. In according to woman the right of suffrage, the law would but reinstate her in the rights which she enjoyed and exercised before 1789.

We have in this résumé, as briefly as possible, replied to the questions asked, and given clearly the origin of the political rights of women in France. We close by saying that the position of French women in the twentieth century is inferior to that of the women in the fourteenth century.

Madame Noel Tolb, in writing upon the restrictions which woman in France meets in her social life through law and public opinion, says:

"Through existing social customs woman in France has from her earliest childhood been retarded in her physical and moral development. Her youthful amusements are regulated by restrictions imposed upon her sex, and which demand of her a physical reserve utterly unknown in the opposite sex. But in the last few years considerable progress has been made along these lines,—games and outdoor sports, entering more and more into her daily recreation, are gradually replacing, as it were, with a new constitution, the anæmic body which centuries of pretended delicacy has enfeebled and shattered.

"French law suppresses in the wife all liberty, but accords to single women and widows, however, a certain degree of it; the privilege, for example, of paying taxes, disposing of her own fortune, receiving her own wages, and buying and selling; she constitutes a class of citizens apart, good to fulfil its obligations to the State, and suffer the responsibilities of free beings, but without the exercise of one of her political or moral rights: again from the standpoint of the wage, it is evident she is regarded as man's inferior, as for work equal, if not superior, she does not receive equal pay.

"The married woman is regarded as a minor, her body belongs to her husband: it is the law, and to this corporal subjection religion adds that of the heart and head; it is the immolation of a being into that of another being, but only on the part of the woman, for the man releases himself when it so pleases him from all legal and religious obligations. She must bear all the children that it pleases her lord and master to impose upon her; she has not a right to sign a document without the authority of her husband; to engage in remunerative employment without his consent, nor up to the present time, to receive the profits. She cannot bring suit in a court of justice without the permission of her husband, nor can she act as witness in civil cases, yet she becomes free in criminal matters, and is considered sufficiently responsible to make a head fall if her testimony warrants it. However, although married, she finds anew her individual liberty if she becomes a criminal; she is then, before justice, regarded as a free citizen, and must submit to penalties harder than those imposed on men—that is, solitary confinement in cells of eternal silence.

"Maternity in the marriage state does not give her a single right to her child, who belongs entirely and exclusively to the father. The mother of an illegitimate child alone owns the natural right to her child; and this condition is the outcome of man's highest moral sense and his most powerful logic!!

"Adultery in the woman alone is criminal; for man it is a peccadillo which the law tolerates, and which acquits the husband who assassinates an adulterous wife.

"It will be understood that we refer in the above to the letter of the law, and do not pretend to convey the idea that women subject themselves readily to these restrictions; they evade and elude the

law as much as possible; unfortunately, much against their will, they have recourse in deceit and hypocrisy, for every assumption of individuality in a woman is contrary, not only to the sense of the code, but to the religious spirit as well.

"Public opinion is woman's cruellest enemy, and is carefully guarded by man as a safeguard to his marital security; it causes irreparable wrong to the reputations it so often unjustly dishonors.

"Prejudice and fear of public opinion tyrannizes over the young girl—from the age of puberty it regulates her words and her gestures; it attracts or repels her lovers. Everything which shocks public opinion must be avoided. Love desired by nature itself, attracts its greatest severities; the young girl must hide carefully her feelings, must never say, much less show, a man that she loves him. But man in this respect is absolutely free; every liberty is his to take, while the duty of the young girl is to defend herself, and armed only for this defence by a total ignorance of life. Public opinion is pitiless for her who falls, and full of leniency for the seducer.

"It closes the door to her in all liberal careers, and under the motive of protection regulates her work. This regulation is the most outrageous attack against human liberty, and public opinion supports and encourages the pretended rights which man arrogates to himself for the protection of woman; this pretext or motive has perpetuated all manner of tyrannies, because public opinion is often stronger than the law itself; it is in many instances the power which annuls law.

"It is greatly to the credit of the woman's movement that a courageous struggle has been undertaken against public opinion and its abuses; economic conditions are also working with woman to secure for her at last the rôle which nature herself has assigned to her in humanity."

---

### GERMANY.

REPORT PREPARED BY BUND DEUTSCHER FRAUENVEREINE, MARIE STRITT, PRESIDENT. READ BY FRÄULEIN ANTONIE STOLLE, DELEGATE.

The economic, intellectual, and to a certain degree, the legal conditions of women in Germany are improving, and privileges are increasing in accordance with the principles outlined by the women's movement. Under pressure of facts the public mind is gradually being convinced that the traditional ideal German woman, so ardently defended in the past, is slowly but surely undergoing a process of transformation.

Willingly or unwillingly it must be admitted that economic and social conditions are forcing a constantly increasing number of German women to earn their own living, and daily the hope grows less of turning backward the wheel of time. Narrow-mindedness has sought, with ridicule and exaggeration, to defeat the effort made

by the well-to-do classes of German women, who, actuated by higher ideals, have sought for better opportunities for their sex, and to-day, even in the most conservative circles the fact is recognised, that since women must engage in the battle for existence, they must no longer be denied education.

The willingness to open occupations to women hitherto closed to them, either by custom or law, is also increasing. The overcrowded "traditional" occupations for women clearly demand this. Nevertheless, this willingness refers only to those employments which are considered "*a priori*" well within the so-called "woman's sphere." Therefore, all occupations which give the workers a position of some social or political power for the present time, remain the carefully guarded privileges of men. All positions officially endowed with a salary in government, administrative, police departments, etc., are by customary right reserved for men; nor can women be lawyers, clergymen, or university teachers. The opposition to the demand for equal training of boys and girls has its strongest root in the dread that after attaining an equal standard in education, the profane hands of women may be stretched out toward these employments.

The first breach has, nevertheless, been made; for a year and a half the state examinations in medicine and pharmacy at the German universities have been open to women. Recently a lady doctor was officially appointed to the Berlin Police Department for the Regulation of Vice, and several lady assistants have also been appointed in our academical institutes.

The long projected appointment of female assistant factory inspectors in Prussia, Baden, Wurtemberg, Bavaria, Hessen, Saxony, and some Thuringian States, and as poor law and orphan guardians, in many German cities, may lead as first steps to future official appointments. With the appointment of female subordinate officials and clerks in the post, telegraph, railway, and other State offices, greater advance has been made, yet the employment of women in these positions is not in every respect a satisfactory indication of progress, owing to the inferior wages paid in these positions for woman's work.

The number of female teachers appointed in the public schools and in the girls' secondary schools is gradually increasing, yet the management, as well as the teaching of the upper classes, is still chiefly under the direction of male teachers. However, through the establishment of the new institutions for the training and examination of head mistresses, the removal of this unnatural state of affairs has begun.

In the practice of all kinds of handicrafts, such as those of bakers, shoe-makers, cabinet-makers, etc., no legal restrictions are placed upon women, yet it is not customary, nor indeed profitable, that women work in these lines.

According to the statistics of 1895, almost a quarter of the female population of Germany earn their living by their own labor. Of these

52 per cent. are occupied in farm labor; 29 per cent. in manufacturing work; 11 per cent. in commerce;  $4\frac{1}{2}$  per cent. in occasional day labor; and only 3 per cent. in liberal and public occupations. From 1895 to 1897, an increase of one hundred thousand is noted among factory workers alone, an increase of almost one-eighth of the hitherto total number. The number of married women engaged in industrial work increased in the last thirteen years 48 per cent. Eighty-eight per cent. of the  $3\frac{1}{2}$  per cent. minority, engaged in liberal occupations, are engaged in the occupations of nurses, teachers, employees in commerce, and officials in agricultural branches.

The number of women in the higher professions is comparatively small: Artists, including teachers of music, 5 per cent.; women of letters, authoresses, and journalists, 2 per cent; lady doctors are only beginning to take their place in the world of women workers.

An inquiry into the remuneration for woman's labor shows that such work is almost without exception paid from one-third to one-half less than that of man's. However, in this connection it must be stated that it has not been ascertained as yet whether the various scales of wages are measured by a standard for absolutely equal work.

After years of ardent struggle, intellectual opportunities for women begin to assume a new aspect. The new institutions for the higher culture of girls are still dependent for their support upon private enterprises or corporations and are subjected to restrictions by both State and municipal government. In the universities of Germany, however, the doors have at last been opened to women students. In the universities of Baden, Heidelberg, and Freiberg, women students are permitted to matriculate on equal terms with men; but in all the other universities women are accepted as hospitants, that is to say, even after showing proof and certificates of their having pursued the required course of classical study by way of preparation, their admittance depends upon receiving permission from the rector of the university, and in addition the consent of the different members of the faculty, and special permission from the different lecturers. This last decree is in consideration of the aversion of many lecturers to the presence of female students at their lectures. Yet in spite of these restrictions, German women are seeking the higher education.

In the Prussian universities, women students increased in number from 117 in 1895 to 889 in 1901, with a total number of 1,129 women students in German universities in 1902. The academical degree of doctor is conferred under equal conditions upon men and women. Special courses for women teachers have been added to the Prussian universities, with a view to preparing them to take the examination for head mistresses.

Colleges, preparatory to university studies, were founded some years ago by women's societies and corporations in ten German cities

(Berlin 2, Hamburg 2, Königsberg 2, Leipsic, Breslau, Hanover, Carlsruhe, Stuttgart, Frankfort, Baden Baden). These thirteen women's colleges prepare students for the universities, and grant diplomas upon classical courses. These colleges have at the present time an attendance of 375 scholars. The girls' college in Carlsruhe is the only establishment that has passed from private management to municipal administration.

The Southern German States of Baden and Wurtemberg meet the demand for a higher intellectual culture for women in a much larger degree. Here the fear is less pronounced than in Prussia that womanliness might be imperilled by granting that intellectual culture which until recently was confined to boys. In Mannheim (Baden) and in Stuttgart (Wurtemberg), public colleges for modern languages, sciences, and Latin have recently been established for girls upon the same plans as those established for boys. Here, also, the first experiments have been made in coeducation.

In connection with coeducation, it must be said that while several millions of German boys and girls have always been instructed together in the elementary schools of the country districts, this has always been considered as an expedient required by necessity. In a few small towns of Baden, girls have been admitted for some time to boys' colleges, and since October, 1900, girls have been admitted at the boys' classical colleges. In Wurtemberg, girls were received this past year for the first time in boys' colleges.

In 1900 the New Civil Code was adopted, which unified the civil laws of the whole empire, superseding the special codes which up to this time had been employed in the several States.

The code grants in principle equal rights to men and women, and as long as a woman is single, or if she is a widow, she may, indeed, dispose as freely as any man of her person and property, but marriage breaks the principle of her individual freedom, and subjects her to the husband's supremacy.

The legislators give as reason for this suppression of the wife's individuality, that matrimony must represent a unit with a unified will, and they maintain that this unit cannot proceed from the united will of two equally free individuals, but must be a power represented and enforced by the husband alone. The upholding of the husband's supremacy is the leading principle of the new code; it dominates the whole marriage-law, but above all is most plainly perceived in the section treating of the "Married Women's Property Law."

This so-called legal system gives to the husband the sole right of administration and use of the wife's property.

By giving up the right to dispose of her property, the wife herself is placed at the mercy, not only of a good, but also of an avaricious or unconscientious husband. The first fundamental paragraph of the Property Law runs thus: "The property of the wife becomes through

marriage subject to the husband's administration and use. To the property brought in belongs also the property which the wife acquires during her married state."

To avoid misunderstanding, it may here be stated that by this property is meant property acquired either through inheritance or gift.

The property the wife has earned by labor before marriage is included in the property brought in, and she likewise has not the smallest share in all she may earn in her husband's trade or profession during her married life. On the other hand, what she earns by her own independent trade or industry, or in any business or profession of her own during marriage is at her free disposal, as her so-called *reserved* property.

This is the greatest gain women have made in the new code, as it benefits the poorest of the sex; its importance is, however, essentially limited, as the husband, by virtue of his marital authority, must give his consent, and can object to his wife's trade or profession, or can at any time withdraw consent formerly given.

Whatever accrues out of the interest on the wife's fortune is not added to her property but *to the husband's*. Should the husband be put under guardianship by reason of insanity, the wife's property falls under the administration of the same trustee; this trustee gives to the wife out of the interest of her own property as much as he thinks right for her to spend; what she saves does not increase her fortune, but the husband's. The wife, however, has in this instance the right to appeal to court and to demand the *extraordinary* legal system; that is, "separation of property."

These special contracts, however, are not popular in Germany; the man who is asked to yield up the rights which other men enjoy, is often not willing to do so; he resents this demand as a lack of confidence in his personal honor, and even thinks it his duty to resist the least infringement of his marital authority.

On the other side, womanly delicacy shrinks from showing anything that might be felt as personal mistrust toward the man of her choice, and abstains from demanding a marriage contract, although the many experiences of other women have often brought home to her the sad consequences of too blind a confidence. The legislators themselves refer the German women to these contracts as an effectual means of protection, and thereby pass a sharper judgment on the legal property system than any advocate of "woman's rights" could do.

The better way would be to establish a legal system in harmony with the economic, social, intellectual, and moral development of our day. Indeed, under conviction that the law will not be altered until statistics prove that this legal system does not meet the wants of German women, and does not comply with their sense of right, our



national organization (Bund Deutscher Frauenvereine) has started an extensive propaganda for the *universal* introduction of marriage contracts.

The impression that harmony in marital life can only be maintained by the husband's supremacy and the wife's subjection, has caused the legislators to refuse to the mother all share in the custody of her children as long as the father lives, and he is not hindered in exercising this power by absence, illness, or imprisonment; in such cases the court of guardianship conveys the parental authority temporarily to the mother. The mother has equally with the father the right and duty to care for the child's person, but as soon as a difference of opinion exists, the father's decision has precedence. This is carried so far that a father's consent alone is requisite to the marriage of a child under age, and the mother's prohibition cannot hinder its taking place. If after divorce, the person of the child has been conveyed to the mother's care, because the father alone has been proved to be guilty, he still retains the guardianship over the child, administers its property, and represents it in any legal affair.

After the father's death the custody of the child is conveyed in full to the mother; the father, however, has the right to name in his will an assistant guardian. By a second marriage the mother forfeits the guardianship over her child, but she retains the care of its person; the father's second marriage does not interfere with his guardianship over the child.

An important concession in the new code, and one largely due to the earnest efforts of German women, is the equality of the sexes in their eligibility to act as guardian of children, or adults who are mentally or morally deficient. The only restriction laid upon them arises from marital authority. If a woman is married, her husband's consent is necessary to her acceptance of the guardianship.

The terms of divorce have been considerably restricted in the new code, and they are equal for men and women.

A husband or wife can sue for divorce on account of adultery, bigamy, perverse crimes, immoral offences, attempted murder, wilful desertion, and incurable insanity, after three years' duration. Either party can sue for divorce, if the other has violated the duties involved by marriage, or caused so deep a derangement of marital life by dishonorable or immoral conduct as to make a continuation of the marriage connection an unreasonable demand. Severe physical ill-treatment is reckoned as a violation of duties.

Women worked energetically up to the very last moment before the adoption of the new code for better marriage laws; but it must be admitted that the indifference of the majority of their own sex was a great impediment to their success.

As ignorance of the real legal status of woman accounts for much of this manifested indifference, the work of the National Council of

Women is at present chiefly directed toward the dissemination of a better knowledge of law, and of the sorrows and troubles the present law entails upon women and children.

The Penal Code deals equally with the sexes. It decrees, however, punishment for certain acts of male brutality committed against girls under fourteen years of age; when the crime is committed by a foster parent, a guardian, a clergyman, a teacher, or any one to whom the care of the child has in any wise been entrusted, the age of protection is raised to sixteen years. All petitions to Parliament by the National Council of Women to raise the age of consent to eighteen years has been in vain, as well as their attempts to secure amendments calculated to suppress the worst influences arising from an unequal moral standard, the vitiating effect of which is felt upon our social laws, morals, and customs.

These endeavors have, hitherto, not been successful, but the women working on these lines are fully conscious of the fact that only through women taking the leadership in this struggle against vice, can victory ultimately be won, and the double standard of morality be replaced by one of equal morality for the sexes.

Germany has four established churches: the Roman Catholic, the Evangelical-Lutheran, the Evangelical-Reformed, and the United Evangelical Church. The three latter are Protestant churches.

Besides these churches, which are designated "Landeskirchen," a few sects are officially recognized. The Community of Bohemian Brethren, the Methodists, the Baptists (the latter only in Saxony), and the German Catholic Dissidents. No other sects are recognized as churches, and different restrictions are placed upon them by the government in each German State. In all these churches women can neither hold an office nor have any suffrage rights. In Roman Catholic churches women seldom take part as choir singers, and only in the small villages where their services cannot well be dispensed with are they permitted to take part by the Protestant churches. Female solo singers are admitted at church concerts, both in Roman Catholic and in Protestant churches.

The German Empire consists of twenty-two States and three free cities. The States are each governed by the sovereign, state ministers, and a parliamentary representation of the people. These State governments make and carry out laws relating to such affairs as are not reserved for the control and legislation of the imperial government, fix State taxes and raise them, and appoint officers for all departments belonging to civil, clerical, and school administration.

The modus of suffrage for the particular parliaments, called Landtag, Kammer, Abgeordnetensaus, etc., is different in each State. None of these methods are based on universal suffrage, and women have no suffrage rights at all. Neither have they any right to vote in the municipal governments.

In Saxony, however, when they are proprietors of landed estates, whether married or single, they have the right to vote for the municipal affairs of their village; this right is an impersonal one, as it rests on the estate and can only be exercised by its proprietor, either man or woman. The proprietor of a manor has in Saxony a seat and voice in the provincial diet or assembly, but if this proprietor is a woman, either married or single, she can exercise her right only by proxy, and must for this purpose have one of her male relatives invested with her property. If she does not wish to do this, the right must remain unused.

The German Empire is governed by the "Bundesrath" and the "Reichstag." The Bundesrath is a council composed of the representatives nominated by each of the federated States; the imperial chancellor, appointed by the Emperor, presides at this council.

The elections for the Reichstag are based on universal suffrage; every man from the age of twenty-five years upward having the right to cast a vote. The imperial government decides over war and peace, transacts foreign affairs, has the management of customs, commerce, the press, army, navy, post, telegraph, and of various other national matters. Among these matters the imperial constitution names the regulation of associations and public meetings.

A law, however, which unifies the jurisdiction of this important part of the social and political life in Germany has not yet been passed, and up to this date, each German State has a particular law concerning associations and meetings. In Baden, Wurtemberg, Saxony, the Thuringian States, and others, women have the same rights as men; that is to say, they may attend public political meetings, and be members of political societies, but in all other States they are excluded, in company with schoolboys. Public meetings where no political subjects are discussed are, however, held and attended by women in most States. Several petitions have vainly been presented to the Reichstag by the National Council of Women to secure a unified law for Germany in regard to the forming of associations and the holding of meetings, and through which equal liberty of action will be granted to men and women.

In spite of these failures the women's chief aim *is* and *must be* to persevere in the agitation for breaking down these barriers which hinder them from taking an active part in political life, and especially from working for the *suffrage movement*. This barrier, which hitherto has proved such an invincible impediment, must be put aside before a woman suffrage bill can ever be presented to the Reichstag. Like their sisters in other countries, German women are fully conscious of the fact, that they can never attain their full human and civil rights except through the possession of their political rights, which will ensure to them direct influence in the legislation of their country.

The first tentative effort to found a society for the promotion

of woman suffrage has just been made by a limited number of women in Hamburg; the result of this attempt under the present legal conditions cannot as yet be foretold.

However long and weary the road may seem that leads German women to economic, intellectual, and legal equality with men, they are fully determined neither to pause nor to halt until they have reached that *goal of freedom*.

---

#### HOLLAND.

##### REPORT PREPARED BY DUTCH WOMAN SUFFRAGE SOCIETY.

Unless the contrary be stipulated, the husband manages the wife's property. He is responsible for any neglect; and he cannot without her consent alienate or mortgage her real estate. A married woman cannot give, alienate, or obtain anything without the assistance or the written consent of her husband. In the every-day household expenses, the law supposes that they have been authorized by the husband. If the husband should refuse to authorize his wife to draw up a deed, if he should be absent, or if his interest should be contrary to hers, the judge may authorize her to do so.

A woman, who, with the expressed or silent consent of her husband, is a business woman, may enter upon contracts without the authorization of her husband, concerning everything relating to her business.

If no marriage articles have been drawn up, the marriage is legally supposed to be on equal terms. In this case the husband manages the joint property and must procure his wife everything needed, according to his rank and fortune. He is absolutely free in this management and in the disposal of the property; but he cannot give away the real estate or personal property, or any part of them; he cannot give away anything of which he holds the usufruct.

When the husband by his bad conduct squanders the property and exposes the family to ruin, the wife may request the judge to grant separation of property.

After separation of property, the wife has free handling of her own property, and may obtain from the judge a general authorization to dispose of her movables. For the disposal of her immovables, her husband's authorization is required. After the separation of property, the married woman must pay a share of the household expenses in proportion to her fortune.

By an act of Parliament of 1895, a more effectual protection has been given to the married woman in a case of separation of property than she had before that time.

As a rule, marriage articles are drawn up, not as a want of confidence in the prospective husband, but are dictated as a precaution against the husband's possible creditors, especially if he is in active

business: the days preceding marriage are not those to engender suspicion.

The regulations concerning the property rights of married women in Holland, which in most cases leaves the wife in her husband's power, are very generally condemned. Yet no amelioration is to be expected in the near future. The Bill for the Modification of the Civil Code, proposed by a committee appointed by the King, and offered to the King in 1886, says in the preface to this chapter, that people will not find herein a "modification complying with the spirit of those who think that the married woman ought to have the same authority as a man to perform civil acts and be a party in a lawsuit." "The committee has left the regulations pretty much as they were, and see in them the best arrangement to promote domestic happiness, according to our national temperament and our social customs."

One great improvement has been made by this bill, viz.: Property acquired by legacy, bequest, or gift, together with the profits and income derived therefrom, may be stipulated not to belong to joint property, and the married woman may manage that property.

One favorable condition has been made for her by the modification in 1895 of the State Post-Office Savings-Bank Act of 1880; now married women may obtain savings-bank-books and deposit money without the authority of their husbands, and the money is made payable to the wife only.

Unmarried women and widows have the same property rights as men.

The census of 1890 revealed the existence of nine hundred trades and occupations in Holland. This total includes sixty professional callings requiring special and scientific training; three hundred and thirty are occupations in which women alone, or men and women are employed. In the twelve years since these figures were secured, doubtless a considerable increase has been made in the professions and occupations employing women. While in some of these three hundred and thirty occupations a very small percentage of women are employed, and the character of their work of small importance, yet for the sake of completeness in detail are they included.

The trades which employ women more particularly are usually the same in all countries, such as the manufacture of ready-made clothes, hotel and domestic service, employment in laundries, agriculture (especially butter and cheese making), and as factory workers in the manufacture of wool and cotton fabrics, tobacco, tapestries, and floor cloth, cocoa, glass, earthenware, and paper.

With the exception of military and naval careers, no occupations are closed to women. But custom, physical disqualifications, extraordinary hardships, and to some degree the impediment of female dress, have made many of them more or less impracticable to women. These are generally those occupations in which physical force, or training,

is a factor for the successful accomplishment of the task, and where the wages are considerable, as in navy work, fishing, and in short, the whole sailor trade, dock labor, ship-building and repairing, etc.

Yet, this is true only in a general sense, for there are some occupations, requiring great physical strength and endurance, into which women, by chance or some particular circumstance, have been introduced, and in which their work has so much become a matter of course, that men look down upon them as women's work and beneath their dignity.

Such an occupation is that of brick-making, with the wheeling of the heavily loaded barrows and the shaping or forming of the bricks. Another very trying trade is labor in the oyster-banks, when the women are obliged to stand in water reaching to their hips. Yet many fisherwives are occupied in it, and they do as well as the men. Another hard labor in some districts is the unloading of the ships in the manufacture of beet-sugar. The reason women are engaged in this occupation is found in the law protecting (?) women's labor. When the hours were regulated for women and children in factories, the manufacturers found it to their material advantage to employ only men. The women, thus thrown out of employment, sought by exchanging with some of the men occupied in unloading, to continue their wage-earning, as the protective (?) law applied only to women employed in factories, and therefore this exchange could be made, and the custom was thus established.

Many of these facts have become known to us through inquiries made in connection with the National Exhibition of Woman's Labor in 1898. The publication of these facts has begun to clear away many of the prejudices which formerly existed about women and their disqualifications for some kinds of work. To bring this to public attention, one of our young female sculptors was requested to make a statue of a woman brickmaker. She, herself, went to the district where this trade is followed, thinking she would have but poor, thin, exhausted, and bowed models. Greatly to her astonishment and satisfaction, she had a choice among women who were all strong, muscular, healthy, and well-built, whether young or old. The statue, of which I enclose photograph, made quite a sensation.

Working along these lines, we have discovered that the prejudices of conventionalism, want of thought, and *fear of competition*, are far greater obstacles to be overcome in the employment of woman, than those occasioned by her physical disabilities.

In the enforcement of a law for compulsory education, it is hoped to gradually raise a standard of morals which will permit men and women to work together without fear of immorality. Investigation along the lines of women's work shows that this fear frequently leads employers to dismiss from their service women workers, not because they are the offenders, but because greater importance attaches to the

work of men, and because of a belief in the old doctrine of a double standard of morals, which places the responsibility entirely upon the woman, instead of sharing it equally between the guilty parties

Generally the wages of women are lower than those of men in our country for the same work. Causes: Want of training among women in general, and a prevailing false idea that a woman has only to provide for herself. (1) A consequent discredit upon all women's labor, even after equal training to men. (2) Want of mixed industrial societies, or unions, which require as their principle: "Equal wages for equal labor, regardless of sex." (3) The custom amongst the fairly well-to-do women to earn pin money, which makes them work below the usual terms. (4) The frequent necessity of the poorer women to obtain additional profits for the household, which makes them work for what they can get. (5) Disregard for women generally.

While few women have adopted pharmacy as a profession (there being only thirty so employed in Holland) no known difference exists in the requirements to secure the necessary degree, yet in the disparity existing between the salaries paid men and women pharmacists, we find the cause for the supplanting of men by women in this branch, known as chemists' assistants. Men refuse to accept a position at a salary insufficient to maintain a household, while the women so employed belong to a class who work below the market rate. As under overseers, women obtain the same wages as men. In manufacturing workshops, the wages of men and women are very unequal. Those of the former are considerably higher.

The opportunity for women's earnings in the professions of medicine and dentistry is much smaller, due to their practice being limited to women and children, while men have no such limitations. Cases are known where equal mental and executive ability secured for women wages one-third less than those paid to men. In the course of our investigations a chief of an office quite candidly replied: "I do not wonder that the number of women employed in offices is increasing, because they can be paid less than a man of the same ability."

The new union of business branches, composed of members of either sex, inaugurated four years ago in Amsterdam (The National Bond of Commercial and Office Assistants), may make a change for the better in these conditions. Female typewriters are employed, as a rule, under very favorable conditions. Wages are generally good, and equal to those of men. The introduction of women into the department of higher offices may also help to a uniformity of wages.

At our Industrial Inquest many manufacturers answered freely to the question, "Why do you prefer women as laborers?" Because the employment of their labor is cheaper and the quality of work as good, yes, even better than that of men.

At the same investigation a scale of wages shown by different manufacturers (one by no means showing the greatest disparity in

wages) revealed the fact that for the very same work a woman earned just half the wages paid to men, and the reason given for this injustice was "because she is a woman."

Woman's work in home industry is paid a miserable pittance.

As the department of instruction is one only partly under State administration, there is no fixed scale of the wages. The State fixes a minimum salary, for male and female teachers in primary instruction, with an additional compensation for the married male teachers. In fact the wages vary according to the supply and demand. Generally speaking, the wages of men are higher than the wages of women; if not so at the outset of their careers, in most cases it will be found that the final salary of the male teacher is higher than that of his female colleague, even when the latter had to do more work, or possesses higher degrees than the former. In the schools for secondary instruction the same difference exists. That the supposition that the female teacher has no one but herself to provide for is wrong, is proved by our inquiry in this connection, which shows that an average of more than half of the women teachers support others. These others for whom they are the breadwinners consist sometimes of a whole family "which is solely dependent on them, and yet their salary is less because it is said they only need to earn their own livelihood."

A great number of women are employed in the telephone, post, and telegraphy service. The telephone employments are almost monopolized by women. There are many women officials and clerks in post and telegraph offices.

A very small percentage of women are also employed as third and fourth class officials in these departments, but women are never employed in the capacity of head officials or as postmasters (the one exception, to prove, as it were, the rule, being that of a woman post-mistress in an unimportant country district).

As a summary of the facts relating to a comparison of wages between men and women in the employ of the telegraph and telephone post departments in the Netherlands, it may be stated that:

In those places where men and women are employed in the same rank they enjoy equal pay, but women are almost exclusively employed in the lower ranks, in which from twenty-five to fifty per cent. of the employees are women, while in the higher ranks and all best paid positions women are never employed.

Of the sixty professional employments in Holland, by far the greater proportion are exclusively filled by men. In this instance, physical strength cannot be argued as a reason for this inequality, yet the non-employment of women is expressed as due to their "frailer bodily constitution;" but here, as in the industrial employment of women, the causes of their exclusion is to be found in custom, prejudice, want of proper educational facilities, and last, but not least, the fear of woman as a competitor. It is worthy of reflection, that the pro-



fessions and employments from which women are excluded are invariably those in which the services are the best paid.

The professional occupations in which women are more generally employed are trained nurses, education in all its branches, artistic careers, medicine (that is, as midwives), and, pharmacists; for, while in our larger cities there are two or three practising women physicians, as a class the percentage is so small as to be hardly worthy of consideration.

If postal and telegraph services may be reckoned among the professions, quite a considerable number of women earn their daily bread in these positions, but they are far from being considered as wholly open to women. They are eligible to only a certain class of positions, and the examinations for these are confined exclusively to women applicants, and in no sense is the competition general.

Many women find a living as clerks in counting-houses and offices, as bookkeepers, and in different branches of insurance.

Professions in which no woman has as yet entered are those of the ministry, engineering (in fact, no branch of technical science), and architecture. We have at the present time no female lawyers, but ere this reaches you, two young women studying law will probably have taken their degree as doctor juris. They intend to request their enrolment as members of the bar, and the prevalent opinion is, that this will be granted. Among the lawyers, at least, no opposition has as yet made itself felt.

In the several departments of the State and municipalities in which the services may be reckoned as professional, women are employed very rarely, as is the case in the lower branches of government employment; for instance, we have no female inspectors, judges, controllers of taxes, notaries, consuls, ambassadors, functionaries in the administration of State or municipality, etc.

The only exceptions are in public education and labor inspection. The latter concession dating from 1899, when we secured the appointment of three female inspectors of woman's labor. At the Exhibition of Woman's Labor, attention was drawn to this need by an empty frame with the inscription, "The woman inspectors of all this woman's labor," which proved to be a great stimulus in securing this much needed reform.

On the whole, public opinion is changing, and often the question is raised, "Why should not women be notaries, judges, etc.?" The Bureau of Information on Woman's Labor is an outcome of the National Exhibition, and is supported by funds secured from the profits of the enterprise. Its endeavor will be to secure the protection of woman's labor as well as to encourage and extend its field in professional and industrial occupations.

Female pupils are admitted to the elementary schools upon the same terms as boys; the course of study, however, is different. The girls are compelled to do needlework, while the boys are not.

The schools for secondary instruction are partly institutions founded and supported by the State, partly establishments founded by the communes. Some of them are open only to female pupils, others to male pupils; latterly a few admit both boys and girls; but the latter are generally received upon special conditions. There are eleven schools of this kind for girls, sixty for boys. About seven per cent. of all the pupils of the schools for secondary instruction are of the female sex. The minimum of the fee to be paid for male pupils is 30f. — for female pupils 50f.

The State does not support any establishment for secondary instruction for girls; all the charges are left to the communes. When any commune has reached a population of twenty thousand inhabitants, it is bound to establish a school for secondary instruction for male pupils. The courses of study for these schools are prescribed by the law; the founders, of a school of this kind for girls, are free with a few exceptions, to arrange the courses, to fix the required legal capacities of teachers, etc.

In the schools for male pupils the greater part of the time is given to the exact sciences; in the schools for female pupils to the humanities. The professional schools for women are few; in some cases they are subsidized by the State, or by the communes. The fee is much higher than the one to be paid at the professional schools for boys. All those are subsidized by the State.

In the elementary schools and in the schools for secondary instruction male and female teachers are employed. The law of the country prescribes that, in the schools for primary instruction, the younger pupils are to be trusted to the care of female teachers. In mixed classes, with elder boys and girls together, the male teachers are in the majority; in the secondary schools for male pupils female teachers are employed in only four or five of the ninety establishments of this kind. The three universities, supported by the State (Leiden, Utrecht, Gronigen), and the Amsterdam University admit male and female pupils upon equal conditions.

Women are sometimes members of examination committees and members of the committees charged with superintendence in educational matters. In the first-named committees, women are admitted as members with the same rights as men: however, they are greatly in minority. Women members of the committees charged with the superintendence of educational matters, which are appointed by the communes, do not usually have the same rights as the men, and are generally charged with the superintendence of girls' needlework only.

The State appoints school inspectors for the different branches of instructions. Up to this time no woman has been appointed to any lucrative place. Two women have recently been appointed to positions of school inspectors, for a period of six years, at an annual salary sufficient to meet expenses.

All colleges and universities supported by the State or the communes are coëducational and give women degrees upon the same terms as men. We are indebted for this favorable decree to one of our greatest statesmen, — Thorbeche, — who was prime minister at the time (thirty years ago) when the first woman asked permission to take her degree at Leiden. At our universities women have obtained degrees as doctors of letters, philosophy, and medicine. We have at present female students in theology and jurisprudence, but they have not as yet taken their degrees.

Punishments are absolutely the same for men and women.

The married woman has the right to make a will without the authority of her husband, and in it she may dispose of her own fortune, or of her share in the joint property. (Legislation of 1838.)

The married woman has the right to testify in court. (Legislation of 1838.)

Alas! the father alone exercises parental power over the children during the marriage. Not until the father is incapacitated by insanity or criminality does the mother replace him. The mother has no authority whatever concerning the education of her children. Even when the father has left his domicile without settling his affairs, the father's relations may object to the mother exercising the father's rights. (See later.) As a consequence of his exercising parental power, the father has the management of the property of his children, as long as they are under age, and the usufruct of it. Yet the duty to provide for the children rests equally on both parents. After the death of one of the parents, the survivor has the management and the usufruct. On the mother marrying again the usufruct ceases. (See later.) In case of divorce, the party against whom it is pronounced, loses the usufruct. But if divorce is pronounced against the husband, the wife only gets the usufruct after his death.

At the death of one of the parents, the survivor assumes the guardianship. However, the father may appoint a counselor to assist the mother guardian. The mother may refuse the guardianship; not so the father. When she contracts a second marriage she must get permission from the judge to remain guardian. Her husband becomes fellow guardian. If for some reason he becomes unable or is deprived of his guardianship, the mother also loses hers. Except for her own children, a woman has no right to act as guardian. Before contracting a marriage minor children must receive their parents' consent. But heretofore, it is of no consequence if the mother has not given her consent. To ask her consent is only a matter of form. (Legislation of 1838.)

In an act of 1900 several of these articles have been changed in favor of the mother. This act has not yet been put into effect, but the new cabinet has promised its speedy enforcement. Yet in the treatment of the bill, "Matrimonial power must be maintained," was

the motto. Nevertheless, many favorable articles have been made. Besides those indicated above, they are: For the marriage of a minor the consent of both parents is required. Originally it was proposed that the judge should decide, if the parents disagreed. But it was thought that this would occasion discord in such families. Now the children will be the victims of their parents' quarrels.

Originally it was decided, that without the mother's consent, the father could not decide where the child was to be brought up or taught, or for what profession it was to be prepared. In a case of difference of opinion the judge was to decide. This proposition too has been withdrawn: so the father remains the absolute lord and master over his children. Yet a favorable change has been made, because in various cases of neglect, abuse of power, etc., either of the parents may be deprived of parental power, and in case of inability, discharged from that authority. The other parent then exercises parental power, and consequently has the management and the usufruct of the property. A proposition to give the mother a share in the usufruct of the child's property, as she shares also the expenses of his education, was rejected.

In future women may be appointed guardian of other people's children, and will be entitled to act concerning that guardianship without the authority of her husband. In future the father guardian, as well as the mother guardian, has to be confirmed in his guardianship by the judge, on contracting a second marriage. All women, except the mother, may ask to be exempted from guardianship; the arguments used in Parliament were, "lack of experience and the peculiar occupations of woman." Very justly women have objected to this clause. There is no cause for inequality here. In this act it has also been decided that legally, husband and wife are each other's curator in case of madness. Formerly the husband was legally the wife's curator, the wife might be appointed her husband's curator.

The Penal Code of 1886 contains the following articles:

"He who holds intercourse with a girl under the age of twelve will be punished with imprisonment of twelve years at the utmost. He who, out of wedlock, has intercourse with a girl older than twelve, but younger than sixteen, is punished with imprisonment of eight years at the utmost. Prosecution for the last offence only takes place after complaint. If the offence has occasioned serious bodily harm or death, then the punishment is more severe."

Church and State are quite separated with us; all religions and sects have equal rights, equal protection by law. About two-fifths of the population belong to the Roman Catholic Church. Three-fifths are Protestants, the larger part Calvinists, eighty thousand are Jews and Remonstrants, Lutherans and Baptists, and have powerful and prosperous churches. The Roman Catholic Church is said to have kept the old laws, customs, and faith of the orthodox religion very strictly, and this implies that women in it have no rights at all. They do not

hold offices nor sing in choirs. In the Dutch Reformed Church (Calvinist), for the greater part orthodox, women have no voting rights. An effort to procure these for them was defeated last year, but the minority was much larger than was expected. The Remonstrants give their women members wholly equal rights with men. With the Baptists, the congregations in each town make their own laws; so, in some women are not permitted to vote, while in others women have equal rights with men. With the Jews women have no rights. In the Dutch Reformed Church women are employed only in menial capacity. Choirs form no part of the service. In the Sunday school of this church women are employed as teachers. In the Remonstrant and Baptist churches, also in the Union of Protestants, which is not a church, but a religious society, women do not hold offices, though no law forbids them, but they are often appointed as teachers, and sometimes, though rarely, preach. No women ministers have as yet been ordained.

Women very often attend public meetings. It depends upon the subject under discussion, whether the attendance be large or small; but there are few subjects in which some women are not interested. In all large social movements of recent time they take part, and in some they find themselves very welcome indeed. For example, in temperance and all kinds of charity work, that is, the private care of the poor, not the public charities; Foyndie work, neglected children, fallen women, actions concerning feminine wages, educational questions, vegetarianism, anti-vivisection, the peace movement, and of course all questions in direct relation with the woman's movement.

They also attend political public meetings, but not in great numbers as yet, their attention having been but recently directed to politics.

The Society for Woman Suffrage, which has existed for only eight years, first aroused women to interest in public political affairs. The interest among our own members is still far from general, yet a woman in a political meeting is no longer regarded as a kind of curious animal, to be stared at, and to render her neighbors uneasy.

When our members first asked for admission into the electoral societies, the Conservative and Clerical parties all refused, but the advanced ones, the Liberals, Radicals, Liberal Democrats, and Socialists, after some deliberation, for the greater part welcome women, and in some towns even give them voting rights for the candidates to be nominated.

All these advanced parties have woman suffrage written in their platforms, while the two latter, the Socialists and the Liberal Democrats, include also a reform of the constitution in order to attain general suffrage for men and women.

We are still bowing before social restrictions, as the whole world does. The opinion prevails that a double standard of morality for men and women is a just and beneficent arrangement for society. All the

evils arising from this mistaken condition are still common here. Still in this respect the dawn is breaking also. There is an indirect agitation against this unjust social law. A great part of the women do not wish any longer to be kept in ignorance about private and public sexual life. A whole flood of pamphlets, popular books, etc., has been spread over the country during the last five or six years, treating upon this subject in a clean and healthy way, and finding eager buyers among women. These have been young women for the greater part, and have resulted in many mothers considering these things in relation to the education of their children. We have a woman's paper devoted to the mutual education of women, that six years ago began to speak about these things in the purest and most earnest way. This paper had also a large circulation in Belgium, our neighbor State, but suddenly lost all its subscribers in that country; while with us, women opened their eyes, were shocked at first, but took up the movement, and now this paper boasts of a large circulation among women of all classes. That its mission has been a successful one is evidenced by the fact that the National Council of Women (combining in its ranks women of all political and religious creeds) has proposed to treat the question of prostitution as the subject of its annual gathering. It is a sign of the times and a fact that nobody would have dared to dream of ten years ago!

The social restriction that women could not travel alone or go to theatres, concerts, etc., unattended, belongs for the greater part to the gray past. Englishwomen have been the pioneers in Europe in this respect, but Dutchwomen have followed closely in their footsteps. Girls and boys mix freely in clubs, at outdoor plays, and at cycling. Young people engaged to be married are left quite free in their meetings, walks, and general intercourse. In a buried past lies the idea of attaching any stigma to the women of the higher classes, because of the necessity of earning their daily bread. Twenty-five years ago we still had a society erected for helping poor cultivated women to find work, which had in its regulations the stipulation that the names of the women who worked for it must be kept a secret. I am happy to say that this idea belongs at present to a closed period in woman's evolution.

From these, for the most part social restrictions, you will see that the women of Holland are comparatively free. In fact, our country that has always boasted of its liberty, guarding it for its own, and granting it to refugees from other countries, treats its women better than all the neighboring States, Belgium, Germany, France. Men here are certainly better than their laws.

Morals and customs leave women quite free in the choice of their husbands. Only in the very small hyperorthodox Jewish circles such a thing as systematic match-making by the parents is still heard of, nowhere else.

Divorce is permissible. Terms are equal for men and women. During the lawsuit some privileges are granted to the wife, considering that her position is dependent upon the husband. The claims for divorce are: adultery, intentional desertion, some condemnations, and serious ill-treatment.

After the divorce the same people may not marry each other again. Pending the divorce case the husband retains the management of their property, but the wife has some (very ineffective) means to protect her share.

Another dissolution of the marriage is the one of separation from bed and board. This may be asked for by either in the cases in which divorce may be pronounced. The marriage is not dissolved, but the obligation to live together and the equal terms are annulled. The wife gets the management of her own property. After five years the marriage may be dissolved, but only when they both consent. Thus one party has the power to bind the other for the rest of the former's life, though really no marriage exists.

In the bill of 1886 many improvements have been made. (1) These reasons for divorce have been added to those already mentioned: continual bad treatment, habitual drunkenness or dissipation (but *not* incurable madness). (2) After separation from bed and board, divorce may follow after a lapse of one year. (3) And after two years, dissolution of the marriage *must* follow at the request of one party, if he or she has in vain urged the other to resume cohabitation.

The only law that grants active and passive suffrage rights to women, married or unmarried, equal with men, is the law of the 2d of May, 1897, on the Board of Labor. The only qualification demanded for the right of suffrage and for eligibility is: a fixed age, and having worked for a fixed time, either as an employer or a workman in a trade represented in the board.

The work of the Boards of Labor, which are established by royal decree, consist in promoting the interests of employers and workmen by collecting information concerning labor matters; in advising ministers and provincial and municipal administrations; in advising and drawing up contracts and regulations at the request of those concerned in presenting differences concerning labor matters. These boards consist one-half of employers, the other half of workmen.

The polder-administrations (historically existing bodies) entrusted with the care of the flood-preventing works, and for the first time acknowledged as public legal bodies in the constitution of 1887, the boards of which have the power of making by-laws, are instituted according to their own rules. In most of them, women, being land-holders, are qualified to vote; though sometimes they are obliged to vote through the proxy of a deputy. It is evident that it is not the intention to make her eligible to serve on the boards. Yet according to the letter of the law women should be eligible. In the regulations

of Rynland, one of the most important polder-administrations, we read that to be eligible to the board one must be "in the full enjoyment of one's civil and civic rights." Yet, as far as I know, there never was a woman a member of the board of a polder-administration, and that she is not likely to be so appears in the above-named regulations under the following remarkable clause: "To be eligible one has to be assessed for a certain tax in the expenses: the wife's taxes count for the husband, the widow's taxes count for her son or her son-in-law."

As yet no bill to introduce woman suffrage rights has been proposed, nor a bill to afford the possibility of it in the Constitution.

At this moment fifteen members of the Second Chamber (House of Commons) of the States General have positively declared themselves in favor of woman's suffrage rights.

The Suffrage Act of 1896 in accordance with the Constitution allows suffrage rights and the right of eligibility to male inhabitants alone. To be a constituent for the Second Chamber of the States General, one has to be twenty-five years old; and pay a certain sum in the taxes or rent; or have ascertained an income through one's employment or otherwise; or have the disposal of a certain sum of money; or have passed certain examinations.

The same persons are eligible, when they have reached the age of thirty, for municipal councils and provincial States, and under the same conditions.

The First Chamber of the States General is generally chosen by the provincial States from among the most highly taxed men in each province, and some others who occupy or have occupied certain responsible positions.

Since 1815 Parliament consists of two Chambers of the States General. The Second (House of Commons) Chamber numbers one hundred members, chosen for four years, the First Chamber (House of Lords) numbers fifty members, chosen for nine years.

After hearing the Privy Council (Baad van State), the King sends his bills to the Second Chamber. The Second Chamber may make amendments in the bill. The bill is first examined in the sections of the Second Chamber; and then discussed in a public session. Then the Second Chamber passes the bill and it is sent to the First Chamber. As long as the First Chamber has not pronounced itself, the King may withdraw the bill. The First Chamber may not make any amendments to the bill. When the First Chamber has passed the bill, the King gives his royal assent, which makes the bill an act. The act is proclaimed as soon as possible.

The States General may also propose bills to the King; the Second Chamber proposes them and sends them to the First Chamber. If the First Chamber passes the bill, it is sent to the King, who sanctions it, after hearing the Privy Council.

King and cabinet are to be considered as a unity. The ministers



are responsible; and every official paper signed by the King is countersigned by at least one minister. The House of Commons has a preponderating influence. The cabinet is formed according to the majority in the House of Commons.

Additional facts: The married woman has the same domicile as her husband. The bill of 1886 has left this clause unchanged. Legally the married woman need not bear her husband's name.

The law says: The husband is the head of the marriage.

The wife owes her husband obedience; she is obliged to follow him everywhere, which obligation, however, cannot be enforced upon her.

The married woman cannot appear as a party in a lawsuit without the authority of her husband, except in a divorce case or in penal cases.

---

### ITALY.

REPORT PREPARED BY ANNA MARIA MAZZONI.

Married women in Italy have the right of property ownership. There is the regular matrimonial law, and also that in reference to dowry. The latter is administrated by the husband, and the interests deriving from it form a contribution for the maintenance of the family. After the mother's death the dowry becomes the property of the children. When a married woman owns other property than her dowry, it strictly forms her personal property, and she administers it herself. She is, however, not allowed to dispose of it, or mortgage it, without being duly authorized to do so by her husband. When a woman is of age, either unmarried or widow, she enjoys the right of absolute and undisputed ownership.

The occupations in which women are engaged cannot be easily determined. For the last forty years they have entrance in this country to a number of industries and situations in which they compete with men. The commercial crisis, however, has injured women greatly.

As to intellectual careers, they are admitted to technical and classical schools, and receive diplomas and degrees in all subjects. They are not admitted as yet to practice at the bar, although there are law graduates. The proposition to admit them to practise law is now before Parliament, and the favorable decision of this legislative body seems almost secured.

The schools are for both sexes of all ages and for every class of instruction. In cities of larger population there are also high schools and academies for women.

Men and women are on a par before the penal law. Women can testify as witnesses in all public acts and private documents. The mother has paternal power over the children, but if the husband is living he has precedence according to the law. In case of disagreement

the law court will decide. When the husband is deceased, the wife has full paternal power.

The Catholic religion excludes women from any duties pertaining to the church.

Women have access to public meetings and can speak there. At the present time there are about one hundred and fifty meetings to be held all over Italy for the purpose of obtaining a law protecting the labor of women and children. Many women will make speeches at these meetings, and are not prevented from doing so by either law or public opinion. Women, however, who use the right of public speaking on political matters are mostly Socialists.

Divorce is not permitted in this country up to this date. There is, however, a bill pending before the present Parliament for the purpose of establishing this right. It will be very much restricted on account of the strong opposition made by the Pope.

Adultery is treated differently when committed by a wife than in the case of a husband. The wife is guilty under any circumstances. The husband is not guilty unless he keeps his paramour in the matrimonial residence or *notoriously* in some other place. He, however, loses the right to accuse his wife if he himself is guilty.

When the last revision of the Civil Code was made, *i. e.* after the previous codes existing in Italy were united into one, the relations between husband and wife were somewhat improved.

The wife does not owe *obedience* any more to the husband, but only *fidelity and assistance*.

The Italian women in Lombardy and Tuscany did have the right to vote in municipal affairs; they voted and could be elected. However, they used their right to be a public officer by delegating a substitute. At present they have no right to vote in the administration, nor in politics. They are well aware of the injustice and lack of reason of such an exclusion, and oftentimes the project to pass a bill in Parliament permitting women to vote has been attempted, but always without success. The women themselves are *very indolent* on this point, and have never decided to make a serious effort in this direction.

It must be observed, however, that there is a law of a few years' standing which might be considered the most liberal of its kind in Europe. This is the "*probi viri industriali*" (the law of honest working men), which entitles our working women to be voters and elected. A similar bill is being drafted for the agricultural population, and if this is passed—and it is certain that it will—the laboring women on farms will also enjoy the electoral right ahead of the proprietress and the intellectual woman.

You will excuse me if, in answering the last part of your questions, I am compelled to speak of myself; but the fact is, that in presenting the history of the woman's question in Italy and its developments, it is intimately connected with the story of my own life.

At the time when the Civil Code now in force was revised (1865), I published a book "On the social relations of women in reference to the revision of the Civil Code." In this book I had drawn up *eighteen reform propositions* in reference to the legal condition of women, some of which have been welcomed. The several thousand copies of this entire edition I sent to the two branches of Parliament, to the members of the revision committee, and to the most prominent citizens in the kingdom. In this manner the woman's question was spread all over Italy for the first time in one day.

At that time girls received but an elementary education. I had books and pamphlets printed, held meetings and conferences everywhere, contributed articles to political and educational papers, sent printed memoranda to the Parliament, and had them distributed among the members for the purpose of obtaining an advanced and university education for women, and the admission of both sexes to colleges at the same time. At last public opposition was conquered, but the secretary of public instruction proposed to Congress the erection of a university for females. I opposed with a memorandum which I sent to the Parliament. The Senate considered all my reasons, voted on them, and the university for females was rejected, and girls were admitted to all existing universities.

About that time the admirable Mrs. Josephine Butler enlisted me in the movement which she had begun with so much courage for the reform of the Sanitary Regulation, so oppressive and outrageous to women. I went into it with all my soul, and sustained the fight against the medical faculties of the universities. By writing, and in technical conventions, I was finally successful, so that in regular session a Physician's Congress voted unanimously to arrange that the regulation should be submitted for examination to a commission composed of all competent interested parties, such as physicians, lawyers, sociologists, moralists, and economists, and I myself submitted to this commission a memorandum in this sense.

The Sanitary Regulation was reformed. I, however, did not stop my propaganda, which was so much the more tedious as I was all alone, but I now fought the laws, the customs, prejudices, and exclusions which degraded women. I finally was invited by the government to make an investigation on the "Conditions of the Land Laborers" throughout the Kingdom. I was called to help and assist as a substitute for Congressman Bartoni, who had charge of this investigation, but was sick with paralysis.

I worked for five years and a half, always travelling, observing, taking notes, until the Secretary of the Interior, who had instituted this investigation, claimed the material gathered by me, as it should be utilized for the creation of a Sanitary Code.

I therefore had to devote my time to this code, which I have carried out to the end, and submitted with my comments. The minister praised it, and presented it twice to the Senate.

This long and hard work had prevented my propaganda for women, but I took it up again as soon as I could.

Although I have been successful in a good many ways, I must confess that I feel very much discouraged at not having obtained good results in organizing a serious and sustained movement for woman's political suffrage, which I have always considered as a necessary starting point, from which to attain the position in this world which is due them. Unfortunately the women themselves offer the most effectual resistance, that of inertia, but I am convinced that in consideration of the great traditions of the Italian nation, small though the movement may be, they will finally arrive at some good result. Although the general indifference and laziness of Italian women is indisputable, they are still making some headway all the time, and constantly enjoy higher consideration.

The economic crisis, calling women to a number of industries, has shown their industrial value, and the success obtained by many young girls in their university studies has also proven their intellectual capability. The applications of women for a great many government and private positions are now more highly considered by the family to which she contributes her earnings.

I would have liked to have come in person to the conference, and to admire the work of American women, their talent and energy; but circumstances prevent me from doing so.

Across the space between us, I shake hands with you and applaud you.

---

#### NORWAY.

REPORT PREPARED BY WOMAN SUFFRAGE SOCIETY OF NORWAY. READ BY  
MRS. GUDRUN DREWSSEN, DELEGATE.

If we review the work done to improve the position of Norwegian women during the last century, our attention is at once called to a series of laws enacted about the middle of the century. By a law of 1854, the same right of inheritance was granted to sons and daughters; until then a son inherited a larger portion than a daughter. The recognition of woman's rights as a human being contained in these laws was due more to the circumstance that a group of unusually broad-minded men controlled our Parliament than to the fact that woman's equality was recognized by the whole people.

This is proved by the lack of further progress during the following years. In the early 80's we again see a number of important laws passed, but these, in contradistinction to the former, were due more to the claims made by the women themselves than to any initiative on the part of the law-makers. The reason was that in the intervening years the justice of women's rights had gradually permeated the minds of all classes, and especially those of the women. This idea had spread to

such an extent that the law-makers, instead of continuing as leaders in further progress, became alarmed and felt called upon to retard the movement.

Our women have probably suffered more from the ban of silence than those of almost any other country, owing partly to the severe conditions of life, and also to the influence of the clergy, with their continual inculcation of a spirit of resignation.

To these restrictions many mutterings of discontent were heard, and a few faint protests recorded, but not until the middle of the century did a real defender of the sex arise, and so ably did her pen fight the battle of the subjected, that she engraved her name in lines never to be effaced from our hearts and our memories. This woman was Camilla Collet (1813-1895), Norway's first famous woman. First in romances and novels, and later in essays, she called attention strongly to unjust conditions. In the beginning she met with little response, but about 1870 she gained several strong allies in our famous authors: Henrik Ibsen, Bjornstjerne Bjornson, and others.

The first woman to voice our rights in public was Aasta Hansteen, who strongly attacked the theological and philosophical authorities' interpretation of the Bible as establishing woman's inferiority. At first she met with little encouragement, and she left for America in disgust, but returned when better times appeared in Norway. She is now seventy-seven years old, but the fire of youthful enthusiasm is still burning, and it is only when we listen to her stories of the old days that we modern women can appreciate the progress that has been made, and how much we owe to the women who in public and private took upon themselves all the contempt and hatred called out by the work for women's rights.

When the ban of silence was once broken, the customs and habits of our nation, together with its political struggle, seemed to assist in the further development. A new generation was now ready to carry liberal ideas forward. The strong political and national movement which, during these years, spread through the country, also brought new life into the women's camp. They became more and more interested in ethical subjects, and grouped themselves according to their several interests, and from this movement it was not a long step for the more advanced to see the necessity of uniting in order to obtain the advancement of their cause.

Several newspaper articles written by women at this time attracted general attention, and in 1884 the first organization was formed, under the name "Norsk Kvindesagsforening" (Norwegian Woman's Society). It had both men and women as members, and its object was to secure for Norwegian women the rights and the position in society which should belong to them.

In the following years there occurred lively discussions in the press and among the people, and in 1886 the Woman's Society started a semi-

weekly magazine formed for woman's rights, called *Nylænde*. This paper is still in existence, and is published by Miss Gina Krog, who by her great talent and personal magnetism, both through her paper and through lectures given all over the country, deserves a great deal of the credit for the results obtained. She has represented us at many congresses in foreign countries.

In 1887 the women won a great victory by securing the abolition of legalized prostitution. Later on attempts were made, especially by physicians, to have prostitution again legalized, but the friends of woman's rights have been watchful, and defeated these attempts.

One thing that more than any other caused the woman's movement to change from a theoretical position to a practical one was the admission of women to the University. In 1882 they were permitted to take some degrees at the University, and in 1884 a bill was passed giving them the same right as men to take all degrees, and also giving them the benefit of all scholarships.

**It was thought it would be necessary to amend the constitution** in order to entitle women to hold offices under the government, but Parliament has unanimously decided that only a common law is needed to establish woman's right to hold office.

No law was necessary to permit women to practise medicine. The first woman doctor opened her office in 1884, and to-day there are women doctors in almost all the large cities. Two women are employed as medical experts in law cases, one as doctor for the public schools, and one in the office of the Board of Health; several at the Royal University (one at the Zootomical Museum, and one as assistant at the Botanical Laboratory).

The first women who held official positions were the midwives. An old law of 1867 contained regulations for their work, but in later years they have received the necessary education.

The first woman dentist was authorized to practise in 1872, and to-day there are many women practising dentistry all over the country.

A bill passed in 1884 permitted women to become druggists.

Women assistants are employed in postal, telegraph, and telephone offices, in different banks, prisons, etc.

As a result of the application made by the Woman's Society, the police authorities are now employing women as superintendents of women's prisons. On June 1, 1900, the first prison for women alone was opened, and two police matrons are employed there.

There are no women factory inspectors yet in Norway.

Since the reorganization of the public schools in 1889, there have been more women employed as teachers. This applies also to the normal schools, where women can become principals, provided all the students are women.

Among the teachers employed in the public colleges there are few women.

By a law of 1899 women are eligible to the Boards of Education. In the Vargeraad (a public institution to care for neglected children) it is required by law that at least two women shall be members.

In 1901 a bill was passed making women eligible to the Board of Charities, and it is required that some women be elected on a special visiting committee.

Women have twice been elected members of royal commissions (corresponding to special Congressional commissions).

One of the first aims of our progressive women was to promote the interests of married women, and by a law of 1888, a married woman has the same control of her property as the unmarried woman. In all economic questions the law is based on the supposition of an agreement between husband and wife. If no special agreement is made, all property is held in common. Such agreement can be made either before or after marriage. If, however, no agreement is made, the mutual property is managed by the husband, a provision that to a great extent neutralizes the wife's control of property. Unmarried women and widows have the same property rights as men.

The friends of woman's rights have also been working in behalf of unmarried mothers and their children. By a law of 1892, it is made obligatory on the father to pay all, or under certain conditions part of the cost of raising and educating the child until it is fifteen years old, proportioned in accordance with the economic condition of the parents, and in special cases the father is also obliged to pay for the education of the child after it is fifteen years of age, proportioned in accordance with the economic conditions of the parents. He is also obliged to pay part of the expenses of the mother's confinement.

We in Norway, as well as the rest of Europe, have seen a great change in the industrial employment of women, and it has become one of our objects to raise the standard of the women workers and protect them in their rights.

A law passed in 1892 prohibits the employment of women during the first six weeks after their confinement, and the employment of women and children in underground mines. The employment of women and children to attend and clean machinery is also prohibited. Many protests have been raised against this last provision.

The effort has in a general way been to give women access to as many educational institutions and employments as possible, so as not to intensify the competition within a limited field.

The Norwegian Woman's Society has been very successful in establishing special schools, for giving lessons in housekeeping and sewing. We hope that this movement will not stop until we have succeeded in establishing higher educational institutions for the teaching of housekeeping, care of children, and nursing of the sick.

In this line there has recently been formed a union of twenty-six societies, under the name of the Norwegian Women's Sanitary Society,

which gives yearly courses in nursing in order to train nurses especially for the country districts and smaller towns, and also to educate a corps of expert nurses to serve in case of war, or in national calamities. The society also prepares clothing, etc., for use in war, and in calamities in time of peace, and it has recently added to its plan of work a movement to exterminate tuberculosis, a disease very prevalent in Norway.

We have also tried to insist upon a woman's right to equal pay for equal work, but as a rule with very poor success. The different laboring woman's associations have also been working toward this end, but it has become more and more plain that the rights of women cannot be well guarded until they have the same political rights as men, a result that can only be obtained through the acquisition of suffrage. A few years ago a married woman's right to collect her wages was established by law.

A married woman has equal custody over her children with her husband.

The age of consent is fifteen years.

The established church is the Lutheran, in which a woman cannot hold any office or take part in any deliberation; she can, however, hold the position of organist and sing in the choirs.

Women frequently attend public meetings and deliver lectures, both political and professional.

There are no legal restrictions on women appearing in public.

A woman's choice of her husband is entirely free.

Divorce may be obtained for infidelity, or in case either husband or wife commits any crime against the other, the punishment for which is not less than six years' imprisonment.

Any marriage can also be dissolved when both parties agree to it, in the following manner: Application is made to court for a separation, and if this request stands three years, full divorce will be given, if full agreement is made as to the control of children, alimony, and division of property.

In order to attain our end, it became plain that it was necessary to unite all the women to work for suffrage, and in 1895 the Woman Suffrage Association was organized with Miss Gina Krog as president. Our platform included municipal and parliamentary suffrage, and the eligibility of women to office upon the same terms as men.

A bill was at once introduced in Parliament, and, for the first time, in 1890, the question was debated. In 1892 it obtained a simple majority, but as two-thirds majority is necessary to change the constitution, no practical result was obtained. The requirements for Parliamentary and municipal suffrage were the same. The possession of the former was necessary in order to obtain the latter, and only a limited number of men had either. In 1896, municipal suffrage was extended to many men who had not enjoyed it before. At this time, the Liberal party was working hard to establish the political equality of Norway



with Sweden, and a strong claim was put forward for universal suffrage for men, and as it was discovered that only a change of the common law was necessary to establish universal municipal suffrage, a separation was made between municipal and parliamentary suffrage. In 1897 the Liberal party had such a large majority in Parliament that it could make the necessary change in the constitution to grant universal parliamentary suffrage to men. During this period the claim of women to suffrage had been entirely neglected.

In 1898 a new suffrage association was organized, the National Woman Suffrage Association, with Mrs. F. M. Qvam as president. Through numerous addresses and petitions to Parliament, and through the direct influence of many able women upon the representatives, this society obtained a great victory.

On May 25, 1901, a bill was passed in Parliament which provided that any woman who pays taxes on a yearly income of three hundred crowns (about seventy-five dollars) in the country districts, or four hundred crowns (about one hundred and ten dollars) in the cities, or a married woman who owns property in common with her husband, he paying such taxes, shall be entitled to municipal suffrage. At the same time that this bill was passed, universal municipal suffrage was granted to men, so that women were in the minority as municipal voters.

There is great rejoicing among the women all over the country, and a lively interest was taken in the municipal elections last fall. Of course many disappointments had to be endured, but a number of great victories were won. In the capital, six women were elected members of the Common Council, and two were elected on the Board of Aldermen in another town. In one district Mrs. Katie Anker Moller was elected chief assessor, and it has just been decided by Parliament that women can be members of juries and grand juries.

---

### SWEDEN.

REPORT PREPARED BY SWEDISH COUNCIL OF WOMEN. READ BY  
MRS. EMMY EVALD, DELEGATE.

Long before there were any organizations for woman's rights, women in Sweden had the vote. In the seventeenth century Swedish women had the municipal vote, a vote in church matters, and school suffrage; and the law of 1862 formally ratified this privilege, stating distinctly that women had the right to vote.

It is the real estate owners, the taxpayers, who vote in Sweden. The law recognizes the right of women to vote for every office for which their brothers do, and on the same terms, except that women cannot vote for the members of the Second Chamber of the "Riksdag," or be elected members of Parliament; but the women, with their municipal and school suffrage and their votes for the delegates of the

provincial representation, and thus indirectly for members of the House of Lords (First Chamber of the Riksdag), will in the near future gain this point. A bill to give women this right is now pending in the legislative measures prepared by the Frederika Bremer Association, the chief object of which is to bring about "such enactments as may improve the social and political position of women."

Women serve on school boards, boards of guardians of the poor, and parochial boards.

A woman is free to choose her husband, and is permitted to marry at seventeen, but is required to have the consent of her tutor if she is not of age (twenty-one years).

Unmarried women and widows have full property rights. The married woman has the control and income of such property as has been agreed upon by stipulations made before marriage, or in case property comes to her after marriage, either by legacy or gift. She is the mistress of her earnings, and collects and controls her own wages. She has a right to make a will, but has not the custody of her children. She has a right to testify in court. Equal rights of inheritance were granted to women in 1809, and in the same year matrimonial rights equal to those of men were conferred upon the wives, widows, and daughters of clergymen.

Concerning divorce and adultery and the penalty attached, in most cases the statutes make no difference between a male and a female law-breaker.

The national schools, forty-five colleges, and all academies, universities, and high schools are open to women equally with men, except some high schools that are free to boys, but charge girls from fifty to three hundred crowns a year. Sweden has an excellent system of public schools. Women teachers of public schools are pensioned equally with men. Coeducation prevails in several schools, in the two universities, of which that of Upsala is world-renowned, and in the two high schools, where women receive degrees on the same terms as men, except in theology.

Women may study medicine, may become practising physicians and surgeons, and may follow any profession except the ministry. They have a right to follow any trade or business, but a married woman must have the consent of her husband, who makes himself responsible for her liabilities.

Women are admitted to the postal service, and are appointed as postmasters and superior clerks, with the same salaries as men. As a curious historical fact, it may be mentioned that after the death of the first postmaster-general of Sweden, in 1637, his widow got a warrant as "postmaster."

In the railway service, which is entirely owned and controlled by the State, women have been employed since 1860 in the controlling office, ticket department, etc.

Women employed as clerks in the telegraph service of the government have proved very efficient; still the lowest paid offices are assigned to them.

All the telephone stations owned by the State and by private individuals are entirely superintended and worked by women. They must be graduates of schools.

Several business undertakings have been founded by women, such as the Gumelius Advertisement Offices (for newspapers over the country), the Stockholm Express Office, and offices for copying and translating. Women do all the copying in the government offices, archives, and libraries.

The first woman to obtain a government office was the richly gifted artist, Lea Ahlborn, who succeeded her father, in 1853, as an engraver of medals at the Royal Mint of Sweden. She has engraved most of the medals and all the coins in Sweden, besides a great number of those in Norway and other countries, and in the United States. She engraved the Jubilee Medal issued by the city of New York in commemoration of the Declaration of Independence of the United States. She receives from Sweden a yearly pension of 2,700 crowns.

The woman's movement in Sweden has in a peculiar way organized business on practical lines in all its departments, owing to the broad-mindedness of Swedish womanhood. The legislative power has given women rights, as it would seem, faster than women were developed for their new duties. It is stated that there is no country in Europe where the numerical preponderance of women is greater than in Sweden. Hence, women are forced by necessity to seek their living outside of their homes.

One of the objects of the Frederika Bremer Association, which association I have the honor to represent, is to have women develop themselves so that they will be able to fulfil the duties which have been laid upon them, and to make known to women of all classes the rights and duties already conferred upon them socially and legally. It works for educational reforms and for the admission of women to the managing boards of all institutions where girls and young women are concerned. It seeks to induce women to look upon the principle of self-help as the only one to depend upon in the struggle for existence. This is done by showing them the conditions on which work can be obtained, and the ways of providing for the future. It enlarges the labor market for women. It also takes up any moral and social question concerning women and their welfare, etc.

As a first step toward this, it organized an employment bureau for educated women. It was not necessary to start one for the laboring woman; she has always had plenty of work. This organization has in general a controlling power to regulate wages, standing between the employer and employee. This work of women for women has had

the greatest influence upon the community. The Association seeks and works for new fields of activity for women, and through its efforts many new professions have been opened to them. It is continually watching out for women and their rights.

The telephone strike in the spring of 1897 was settled by the Frederika Bremer Association, which acted as mediator between the women and the government and private telephone company. They arbitrated the matter, deciding that the claims of the employees were justified, but not sanctioning the actions of the strikers.

There is a Swedish proverb, "Save on your father's son, so that the mother's daughters may receive something." As few scholarships are open to women, the Association has organized a committee to solicit funds for such scholarships. Each county has a local committee to raise money.

Another committee of the Association is a Mutual Aid Society for teachers, clerks, etc. One committee promotes domestic science, another home studies, another dress reform. There is still another committee to which all books published for children and young people are submitted. In the choice of books, people look to the Association for aid and recommendation, so that only pure and good literature shall be distributed. You see what power and influence are entrusted to it.

This Association not only discusses questions relating to women, but carries out successfully some reform ideals. Its influence cannot be overestimated; its work is the highest, noblest woman suffrage work any society has done.

The Association keeps an attorney at its office to give women advice and help.

At the yearly municipal elections, the Association publishes in all the newspapers articles instructing the women as to their rights and privileges. Days before the voting it distributes ballots of all kinds, both Radical and Conservative, working for no special political party. The Association keeps the women aroused as to political questions, and does all it can to get them to serve on school boards, boards of charity, and parish boards.

The champions of women's rights look forward hopefully to the future, when women will be declared equal with men judicially as well as socially, both as citizens and human beings.

---

### SWITZERLAND.

REPORT PREPARED BY HELEN VON MULINEN, PRESIDENT NATIONAL  
COUNCIL OF WOMEN.

Married women are subject to twenty-five different laws (twenty-five cantons and half-cantons) in Switzerland. They differ widely. In most of the cantons the law gives hardly any property rights to married women. Unmarried women are as free as men in the control

of their property rights. Widows are subject to the different laws in the twenty-five cantons, but in many of them are much better off than married women. In the Canton Bern they have the usufruct of the whole property left by the deceased husband.

Most occupations are open to women in Switzerland. The wages of women compare to those of men as three-fourths to one. Most professions are open to women, except that they cannot act as lawyers or judges, etc. In Zurich, however, they were admitted to practice in 1897.

The same educational advantages are open to women as to men, one or two technical and commercial schools excepted. We have coeducational universities or colleges, in Zurich, Bern, Lausanne, Basel, Neuchatel, Fribourg, etc. The same degrees are given to men and women, except in theology. All universities are now open to women.

Punishments are equal between the sexes, the offences for prostitution excepted, for which women are still in certain cases punished when men are not.

The husband has every legal right as yet to collect and control the married woman's wages, if he chooses to do so, Geneva and Canton Vaud excepted, where laws have been introduced during the last five years in order to free women from this control.

The married woman has the right to will away only a few little personal goods and the money she has economized out of her allowance.

The married woman cannot testify in a civil court. Geneva and Vaud are now introducing this liberty.

A married woman has to a certain extent equal custody over her children with her husband, and after his death she has it alone.

There is a law of consent in Switzerland; it varies in the different cantons from thirteen to sixteen years of age. In Bern, for example, it is sixteen.

The Protestant Reformed Church, the Roman Catholic Church, and the "Old Catholic Church" are established churches in Switzerland. Women have no special privileges in them. Women may sing in choirs in church, but they hold no office in it. In the cantons of Geneva and Vaud they vote in the *Free Church* (not the established). Women do attend public meetings, but never attend public political meetings, although they are not restricted by law from attending any meetings, except the voting meetings.

Public opinion based on old prejudices prevent women from exercising full social rights, but the law is silent on the subject. The women choose their husbands freely. Divorce is permissible. In Roman Catholic parts the Church puts her usual restraints on divorce. Divorce is granted for infidelity, bad treatment, incurable mental illness, and crime punished heavily by court.

In addition to this there is a civil code based on the Napoleonic Code, and a Mussulman has a right of choice to the code by which he shall be tried.

In case of a husband's death, the woman inherits one-fourth of what a man leaves, if there are no children. If there are children, she receives one-eighth after all debts are paid, and Mohammed seals his law with these words: "These are the statutes of God—give them justice." This property is held by a woman in her own name, and is wholly under her control.

Again, if a man dies without issue, and have a sister, she will have the half of what he shall leave.

In referring to the occupations open to women in Turkey, it may be well to recall that there is no general society in the country, no great industrial system. What has been done has been effected by individuals rather than by a class. To Mohammedans and Christians alike, at this day, a woman's first vocation is the keeping of her husband's house and bearing of children. To remain unmarried indicates that a woman must be defective in a way to render her unattractive, and hence ineligible. There are therefore practically no unmarried women. In considering the vocations aside from the home which are gradually being opened to women who are pioneers, we shall find great differences among the various nationalities. We shall also find Turkish women behind the Christian in their development. Yet even Turkish women are active. Many Moslem women engaged in trade travel about between Egypt and Constantinople. This business interest presupposes some knowledge of arithmetic, reading, and writing. The head of the imperial harem is the Valide Sultana (mother of the Sultan), and in case there is none living, a woman is appointed chief treasurer to the women in the palace. In the time of Abdul Aziz, when there were seven hundred women in the harem of the Sultan, the chief treasurer had a bureau of trained scribes under her who were all women.

Among the Armenians are to be found such gifted women as Dr. Mariam Hagopian of Trebizond, who has received a degree of Ph. D. from a European university, and Dr. Margaret Melik Beglarian, whose fitting for a medical career was gained in Zurich. The Greeks have a number of illustrious women, chiefly teachers. Among the Turks, teaching as a profession is becoming more clearly recognized. Their strongest influence at present is being exerted through literary work.

The social system of the Turks is summed up in one word, harem. The home of the wealthy Turk is found usually in some beautiful spot, surrounded by extensive grounds and a high wall. It is divided into three parts: the haremlik, where the women live; the selamlık, where the men are found; and the mabein, between the two. Only the master of the house has access to the haremlik, and his

approach is heralded by shouts of "Clear the way!" lest women not his wives or blood relations may chance to be in the passage. The organization of the household is complete, as each woman has her definite place as wife, or favorite, or servant. While there is visiting among the women of various harems, yet there are few social occasions, except the wedding, to draw women together. There are influences at work in the harem, however, sure prophecies of its dissolution, in the governesses, English, French, or German, who are found there always. These women, with their European ideas and love of freedom, are gradually undermining the whole spirit of harem life. We have often sat in the general reception room of a stately serai and been entertained by a Turkish gentleman in company with his wife, unveiled.

As yet, among Turks and the conservative Christian peoples, husbands are chosen by the parents. The bride-elect has the advantage in that she may look upon her suitor from behind the latticework, whereas he can only see her face on the second of the three days of marriage ceremony. He is then ushered into the bridal room, prepared for the occasion, where his bride in her choicest attire is seated on a raised dais. He lifts her veil and looks upon her face for the first time. If he is pleased, he kisses her cheek and places a ring upon her finger; if he finds that he has been deceived as to her attractions, he can withdraw, and the marriage contract comes to an end. The actual marriage is the signing of a contract which fixes the dowry, and the alimony, in case of divorce. The bridegroom may attend this ceremony if he wishes, the bride never.

To a clear understanding of the matter of divorce, it is needful to bear in mind that in Turkey there are three kinds of marriages, yet in each relation the woman has enforceable legal rights against the man, and for her children as well as herself. There is (1) the marriage irrevocable; (2) the marriage revocable; (3) the marriage with a slave.

The second form of marriage, the revocable, demands that the man appear before the tribunal of justice and declare a woman (and in every case the law requires that the woman be definitely designated) to be his wife. He then enters into an obligation, should he see fit to dismiss her, to maintain her children and give her a stipulated sum. There is no stain upon her character, and no bar to remarriage. After divorce a man may retain his former wife, after a period of four and a half months, a second time, but not a third time.

In the marriage with slaves, the rights of the woman are as carefully guarded.

Divorce in Turkey therefore must be viewed in light of these regulations.

A woman does not easily obtain a divorce. The law allows a woman divorce on ground of the insanity of her husband.

There are four conditions to a man's securing a divorce: (1) He

must be of age; (2) he must have clear understanding at the time of the application; (3) it must be of his own free will, not constrained; (4) it must be with definite design, not caprice.

The form of the divorce is, "Thou art repudiated." It must be spoken, not written; it must be spoken in Arabic, and in the presence of witnesses. A woman repudiated is entitled to maintenance, cannot be turned out of doors save for some grave offence, and has a share in her husband's property.

The curse of Allah rests upon a man who capriciously repudiates his wife.

In considering the education and advantages open to women, we again have need to bear in mind that to view these among the Moslem women alone would not be adequate, as the country is so cosmopolitan in its character that action and reaction among the various nationalities are continually taking place and modifying the status of woman in each. Each advance among Armenians or Greeks has its influence upon the Moslems. The Christian women are unquestionably ahead.

The beginning of education for girls among Moslem women was made by the Valide Sultana in the reign of Abdul Medjid, 1839-1861. Being interested in education, she gathered the slave girls of the palace about her and taught them. There are three grades of schools for Mussulman girls, primary, secondary, and the high school. In 1895 there were more than one hundred and thirty thousand girls in primary schools, three thousand in secondary, and two hundred and seventy in the Dar ul Monalimat (Gate to Knowledge), a high school for teachers in Stamboul.

In these schools Persian and Arabic are taught, needlework, the elements of arithmetic and geography, and the principles of the Mohammedan religion.

There are high schools, such as the Lappeion, founded by Kupios Lappa, a wealthy and public-spirited Greek, in Constantinople; the Pallas, also at Constantinople, the Johakeimion at Shanar, the Homerion in Smyrna, all high schools where a comparatively liberal education is given. In the Lappeion there are five preparatory years provided for, three in the gymnasium, and two years of pedagogical study. The glory of these Greek schools lies in the thorough training in Greek classics which they provide; their defect is their limited attention to mathematics and science.

The Armenians have made rapid progress in the educational advantages offered to them. In 1850 the first school for girls was founded. There are now two hundred and eleven Armenian schools supported by the Orthodox Armenian Church. There is also a strong society for promoting education in Stamboul, which has a school for the training of teachers for the Armenian schools.

The Roman Catholics have done good work all through the empire,



in the institutions which they have established with humanitarian purpose. There are hospitals, homes for the aged, agencies for helping the poor. They have direct educational influence, too, through thirty-eight schools, where the French language, embroidery, and the elements of a general education are thoroughly taught.

One other influence upon the intellectual future of women in Turkey remains to be spoken of, and that is the system of schools for girls which has been established by America throughout the empire, at the head of which stands the American College for Girls at Constantinople.

In summing up the condition of women in Turkey these points are to be noted:

1. Mussulman law gives woman rights denied her by many nations of the Western world.
2. If these acknowledged rights have failed to develop in her an independence and self-realization like those of Western women, the remedy lies in the thorough training of her mental powers.
3. The women of Turkey are realizing their inherent power and the limitations put upon it by tradition, and there is a growing intelligence and desire for learning among them.
4. Given the ability, the desire, and the means, and it is but a matter of time, and not long, for the frozen bonds of custom to give way and the women of Turkey to take their place with others of the various countries of the world in proving the power of an emancipated womanhood.

---

#### RUSSIA.

It is with regret that we are forced to omit the report of Russia. Madame Sofja Levovna Friedland attended the Conference as a delegate from that country. She had been travelling in the United States for some months previous upon a lecture tour, and had won many friends. Her report was a conspicuous and attractive number upon the programme of the International Conference. By mistake she did not hand the copy of the report to the editors of the minutes at the close of the Conference, and the omission was not noted until the reports were prepared for the press. Meantime, she had closed her tour and had returned to Russia. Letters were despatched to her at once, asking her to forward the report, which she had evidently misplaced. In return, we received the sad news from her family that immediately after her return to Russia she was attacked with influenza, and after a severe illness died.

Her death is a severe loss to her nation and to her sex. In her society one was constantly reminded that in the woman movement there is no race nor nationality, but all are one in a great cause. A broad-minded, highly educated, and richly gifted woman, she was abundantly

prepared to render the movement signal service both at home and abroad. Her complete knowledge of the philosophy and history of the movement, together with a thorough comprehension of its inevitable outcome, lifted her far above the petty ridicule or criticism of others, while her brilliant talent, pleasing oratory,, and clever pen made her a powerful advocate. Young, attractive, vivacious, she seemed destined for a long and useful life, but Death the Destroyer knows no choice, and she is gone. Her death is sincerely mourned by many true admirers and friends in the United States, as it undoubtedly is in her Russian home.

## INDEX.

	PAGE
Australia and New Zealand, Report of . . . . .	27
Belgium, Report of . . . . .	67
Call for 34th Annual Convention . . . . .	3
Canada, Report of . . . . .	33
China, Report of . . . . .	50
Declaration of Principles . . . . .	4
Denmark, Report of . . . . .	68
England, Report of . . . . .	72
France, Report of . . . . .	77
Germany, Report of . . . . .	84
Greetings to Foreign Guests . . . . .	21
Greetings from Foreign Societies . . . . .	24
Holland, Report of . . . . .	92
Italy, Report of . . . . .	105
Japan, Report of . . . . .	57
Minutes of Business Meetings . . . . .	13
Mexico and Central America, Report of . . . . .	44
Norway, Report of . . . . .	108
Persia, Report of . . . . .	65
Programme . . . . .	5
Report Received . . . . .	15
Russia, Report of . . . . .	123
South America, Report of . . . . .	46
Sweden, Report of . . . . .	113
Switzerland, Report of . . . . .	116
Turkey, Report of . . . . .	118
United States, Report of . . . . .	39

provincial representation, and thus indirectly for members of the House of Lords (First Chamber of the Riksdag), will in the near future gain this point. A bill to give women this right is now pending in the legislative measures prepared by the Frederika Bremer Association, the chief object of which is to bring about "such enactments as may improve the social and political position of women."

Women serve on school boards, boards of guardians of the poor, and parochial boards.

A woman is free to choose her husband, and is permitted to marry at seventeen, but is required to have the consent of her tutor if she is not of age (twenty-one years).

Unmarried women and widows have full property rights. The married woman has the control and income of such property as has been agreed upon by stipulations made before marriage, or in case property comes to her after marriage, either by legacy or gift. She is the mistress of her earnings, and collects and controls her own wages. She has a right to make a will, but has not the custody of her children. She has a right to testify in court. Equal rights of inheritance were granted to women in 1809, and in the same year matrimonial rights equal to those of men were conferred upon the wives, widows, and daughters of clergymen.

Concerning divorce and adultery and the penalty attached, in most cases the statutes make no difference between a male and a female law-breaker.

The national schools, forty-five colleges, and all academies, universities, and high schools are open to women equally with men, except some high schools that are free to boys, but charge girls from fifty to three hundred crowns a year. Sweden has an excellent system of public schools. Women teachers of public schools are pensioned equally with men. Coeducation prevails in several schools, in the two universities, of which that of Upsala is world-renowned, and in the two high schools, where women receive degrees on the same terms as men, except in theology.

Women may study medicine, may become practising physicians and surgeons, and may follow any profession except the ministry. They have a right to follow any trade or business, but a married woman must have the consent of her husband, who makes himself responsible for her liabilities.

Women are admitted to the postal service, and are appointed as postmasters and superior clerks, with the same salaries as men. As a curious historical fact, it may be mentioned that after the death of the first postmaster-general of Sweden, in 1637, his widow got a warrant as "postmaster."

In the railway service, which is entirely owned and controlled by the State, women have been employed since 1860 in the controlling office, ticket department, etc.

Women employed as clerks in the telegraph service of the government have proved very efficient; still the lowest paid offices are assigned to them.

All the telephone stations owned by the State and by private individuals are entirely superintended and worked by women. They must be graduates of schools.

Several business undertakings have been founded by women, such as the Gumelius Advertisement Offices (for newspapers over the country), the Stockholm Express Office, and offices for copying and translating. Women do all the copying in the government offices, archives, and libraries.

The first woman to obtain a government office was the richly gifted artist, Lea Ahlborn, who succeeded her father, in 1853, as an engraver of medals at the Royal Mint of Sweden. She has engraved most of the medals and all the coins in Sweden, besides a great number of those in Norway and other countries, and in the United States. She engraved the Jubilee Medal issued by the city of New York in commemoration of the Declaration of Independence of the United States. She receives from Sweden a yearly pension of 2,700 crowns.

The woman's movement in Sweden has in a peculiar way organized business on practical lines in all its departments, owing to the broad-mindedness of Swedish womanhood. The legislative power has given women rights, as it would seem, faster than women were developed for their new duties. It is stated that there is no country in Europe where the numerical preponderance of women is greater than in Sweden. Hence, women are forced by necessity to seek their living outside of their homes.

One of the objects of the Frederika Bremer Association, which association I have the honor to represent, is to have women develop themselves so that they will be able to fulfil the duties which have been laid upon them, and to make known to women of all classes the rights and duties already conferred upon them socially and legally. It works for educational reforms and for the admission of women to the managing boards of all institutions where girls and young women are concerned. It seeks to induce women to look upon the principle of self-help as the only one to depend upon in the struggle for existence. This is done by showing them the conditions on which work can be obtained, and the ways of providing for the future. It enlarges the labor market for women. It also takes up any moral and social question concerning women and their welfare, etc.

As a first step toward this, it organized an employment bureau for educated women. It was not necessary to start one for the laboring woman; she has always had plenty of work. This organization has in general a controlling power to regulate wages, standing between the employer and employee. This work of women for women has had

the greatest influence upon the community. The Association seeks and works for new fields of activity for women, and through its efforts many new professions have been opened to them. It is continually watching out for women and their rights.

The telephone strike in the spring of 1897 was settled by the Frederika Bremer Association, which acted as mediator between the women and the government and private telephone company. They arbitrated the matter, deciding that the claims of the employees were justified, but not sanctioning the actions of the strikers.

There is a Swedish proverb, "Save on your father's son, so that the mother's daughters may receive something." As few scholarships are open to women, the Association has organized a committee to solicit funds for such scholarships. Each county has a local committee to raise money.

Another committee of the Association is a Mutual Aid Society for teachers, clerks, etc. One committee promotes domestic science, another home studies, another dress reform. There is still another committee to which all books published for children and young people are submitted. In the choice of books, people look to the Association for aid and recommendation, so that only pure and good literature shall be distributed. You see what power and influence are entrusted to it.

This Association not only discusses questions relating to women, but carries out successfully some reform ideals. Its influence cannot be overestimated; its work is the highest, noblest woman suffrage work any society has done.

The Association keeps an attorney at its office to give women advice and help.

At the yearly municipal elections, the Association publishes in all the newspapers articles instructing the women as to their rights and privileges. Days before the voting it distributes ballots of all kinds, both Radical and Conservative, working for no special political party. The Association keeps the women aroused as to political questions, and does all it can to get them to serve on school boards, boards of charity, and parish boards.

The champions of women's rights look forward hopefully to the future, when women will be declared equal with men judicially as well as socially, both as citizens and human beings.

---

#### SWITZERLAND.

REPORT PREPARED BY HELEN VON MULINEN, PRESIDENT NATIONAL COUNCIL OF WOMEN.

Married women are subject to twenty-five different laws (twenty-five cantons and half-cantons) in Switzerland. They differ widely. In most of the cantons the law gives hardly any property rights to married women. Unmarried women are as free as men in the control

of their property rights. Widows are subject to the different laws in the twenty-five cantons, but in many of them are much better off than married women. In the Canton Bern they have the usufruct of the whole property left by the deceased husband.

Most occupations are open to women in Switzerland. The wages of women compare to those of men as three-fourths to one. Most professions are open to women, except that they cannot act as lawyers or judges, etc. In Zurich, however, they were admitted to practice in 1897.

The same educational advantages are open to women as to men, one or two technical and commercial schools excepted. We have coeducational universities or colleges, in Zurich, Bern, Lausanne, Basel, Neuchatel, Fribourg, etc. The same degrees are given to men and women, except in theology. All universities are now open to women.

Punishments are equal between the sexes, the offences for prostitution excepted, for which women are still in certain cases punished when men are not.

The husband has every legal right as yet to collect and control the married woman's wages, if he chooses to do so, Geneva and Canton Vaud excepted, where laws have been introduced during the last five years in order to free women from this control.

The married woman has the right to will away only a few little personal goods and the money she has economized out of her allowance.

The married woman cannot testify in a civil court. Geneva and Vaud are now introducing this liberty.

A married woman has to a certain extent equal custody over her children with her husband, and after his death she has it alone.

There is a law of consent in Switzerland; it varies in the different cantons from thirteen to sixteen years of age. In Bern, for example, it is sixteen.

The Protestant Reformed Church, the Roman Catholic Church, and the "Old Catholic Church" are established churches in Switzerland. Women have no special privileges in them. Women may sing in choirs in church, but they hold no office in it. In the cantons of Geneva and Vaud they vote in the *Free Church* (not the established). Women do attend public meetings, but never attend public political meetings, although they are not restricted by law from attending any meetings, except the voting meetings.

Public opinion based on old prejudices prevent women from exercising full social rights, but the law is silent on the subject. The women choose their husbands freely. Divorce is permissible. In Roman Catholic parts the Church puts her usual restraints on divorce. Divorce is granted for infidelity, bad treatment, incurable mental illness, and crime punished heavily by court.

Women enjoy no suffrage privileges; men enjoy general suffrage. Every man aged twenty years casts his vote and may be elected, except when interdicted for insanity or as a criminal.

Laws of Switzerland are made by Parliament, elected by the people. Most laws must be ratified by the people (referendum).

Switzerland presents a rather kaleidoscopic aspect, and it would require quite a pamphlet to give a really clear picture of the status of woman in our country.

A good and thorough review of it has appeared quite lately in an article of the standard work, "Handbuch der Frauenbewegung," by Helen Large and Gertrud Baumer (a handbook of women's late evolution), W. Moeser, Berlin, S., 1891.

In a few years there will be a unified code for Switzerland, and through this unification of the civil and penal laws, we believe a great advance will be made in the rights of women. We are happy to state that through the effort of the National Council of Women in Switzerland we have been permitted to send a representative to the deliberation of the "Swiss Commission for Civil Laws," which convened in Luzanne in 1901. Our representative, Prof. M. Gmur, of the University of Bern, presented a series of amendments in our name; they have been largely discussed, and some have been adopted by the Commission. This is the first time women have been really represented and heard among Swiss legislative authorities. We have been highly congratulated upon this success and the impression made thereby.

---

### TURKEY.

REPORT PREPARED BY FLORENCE FENSHAM, DEAN AMERICAN COLLEGE  
FOR GIRLS AT CONSTANTINOPLE.

It may be well, in presenting woman's political, social, and intellectual status in Turkey, to define the standpoint from which the subject has been regarded as wholly historical.

The Turkey of to-day is the natural product of a civilization which has grown up on an Oriental soil, under specific conditions. Its institutions are the natural expression of such civilization; and if, in its development, it has lagged behind the Occidental world, and is more akin to our Europe of the Middle Ages, it is yet a natural outgrowth of natural forces, and can be adequately understood only as viewed in the light of these. A change in its development can be brought about only as a new force is introduced, and such a force is the Occidental influence which is making its way into the country, now by the German wares which fill the streets of Constantinople, now by the great concession of a railroad, laying wide open to European influence the very heart of the Turkish Empire, but most of all by the network of American institutions for the education of her peoples,



which, by action and reaction, are transforming Eastern thought and life into the broader liberty of our Western world. It needs but a short residence in the country to convince one of the enormous power women have in Turkey. The power may be a latent one, but it has to be reckoned with on every hand.

There is a general impression abroad that Turkish women are shut up behind the lattice windows of the harem, and have little freedom to go about the city. This is far from correct. The Bosphorus steamers are crowded with them; they jostle you on every hand in the narrow streets of Constantinople. Veiled they must be; but, veiled, they go about with a freedom greater than that assured to any European woman, for to molest a Moslem woman means death to a Turk and serious consequence to a foreigner. Many Turkish women have attendants on their trips around the city, but far less as a protection than as a badge of social rank.

To illustrate the power these women have, it is a matter beyond dispute that polygamy in the present generation is fast giving way, not from moral conviction on the part of the Turks, but from lack of means to support large families. Why is this so of the present generation? First, because the country is impoverished, and ancestral estates have decreased in value; but what is more significant by far, is that whereas, formerly the three or four legal wives a man might have would live together in a harem under a single roof, now there must be as many establishments, equally equipped, as there are wives, for the Turkish wives of this present generation will not live together under the same roof. What is this but an assertion of right on the part of these women?

It is an acknowledged fact that the women of Turkey control most of the government appointments.

It is clear, then, that the women of Turkey represent no mean power in the land. Their influence over men, however, is through the power they have over their senses. What is needed is that they should have equal recognition of right through their power over their minds.

Mohammedan law represents a growth throughout many centuries. Its basis is found in the Koran, but these teachings form a very small part of the actual law, which has grown up by gradual accretions. The first caliphs added oral laws as need required them. As this body of oral traditions increased, it became necessary to classify it, and there became three divisions, with varying authority: (1) The direct sayings of Mohammed; (2) his acts, works, etc.; (3) his silence.

The legislative movement during the last century has two periods:

1. The first dating from the promulgation of the Khatti-Scherif at Gul-haue, Nov. 3, 1839.
2. From the publication of the Khatti-Humayuon, October, 1856, by the Sultan Abdul Medjid.

In addition to this there is a civil code based on the Napoleonic Code, and a Mussulman has a right of choice to the code by which he shall be tried.

In case of a husband's death, the woman inherits one-fourth of what a man leaves, if there are no children. If there are children, she receives one-eighth after all debts are paid, and Mohammed seals his law with these words: "These are the statutes of God—give them justice." This property is held by a woman in her own name, and is wholly under her control.

Again, if a man dies without issue, and have a sister, she will have the half of what he shall leave.

In referring to the occupations open to women in Turkey, it may be well to recall that there is no general society in the country, no great industrial system. What has been done has been effected by individuals rather than by a class. To Mohammedans and Christians alike, at this day, a woman's first vocation is the keeping of her husband's house and bearing of children. To remain unmarried indicates that a woman must be defective in a way to render her unattractive, and hence ineligible. There are therefore practically no unmarried women. In considering the vocations aside from the home which are gradually being opened to women who are pioneers, we shall find great differences among the various nationalities. We shall also find Turkish women behind the Christian in their development. Yet even Turkish women are active. Many Moslem women engaged in trade travel about between Egypt and Constantinople. This business interest presupposes some knowledge of arithmetic, reading, and writing. The head of the imperial harem is the Valide Sultana (mother of the Sultan), and in case there is none living, a woman is appointed chief treasurer to the women in the palace. In the time of Abdul Aziz, when there were seven hundred women in the harem of the Sultan, the chief treasurer had a bureau of trained scribes under her who were all women.

Among the Armenians are to be found such gifted women as Dr. Mariam Hagopian of Trebizond, who has received a degree of Ph. D. from a European university, and Dr. Margaret Melik Beglarian, whose fitting for a medical career was gained in Zurich. The Greeks have a number of illustrious women, chiefly teachers. Among the Turks, teaching as a profession is becoming more clearly recognized. Their strongest influence at present is being exerted through literary work.

The social system of the Turks is summed up in one word, harem. The home of the wealthy Turk is found usually in some beautiful spot, surrounded by extensive grounds and a high wall. It is divided into three parts: the haremlik, where the women live; the selamlık, where the men are found; and the mabein, between the two. Only the master of the house has access to the haremlik, and his

approach is heralded by shouts of "Clear the way!" lest women not his wives or blood relations may chance to be in the passage. The organization of the household is complete, as each woman has her definite place as wife, or favorite, or servant. While there is visiting among the women of various harems, yet there are few social occasions, except the wedding, to draw women together. There are influences at work in the harem, however, sure prophecies of its dissolution, in the governesses, English, French, or German, who are found there always. These women, with their European ideas and love of freedom, are gradually undermining the whole spirit of harem life. We have often sat in the general reception room of a stately serai and been entertained by a Turkish gentleman in company with his wife, unveiled.

As yet, among Turks and the conservative Christian peoples, husbands are chosen by the parents. The bride-elect has the advantage in that she may look upon her suitor from behind the latticework, whereas he can only see her face on the second of the three days of marriage ceremony. He is then ushered into the bridal room, prepared for the occasion, where his bride in her choicest attire is seated on a raised dais. He lifts her veil and looks upon her face for the first time. If he is pleased, he kisses her cheek and places a ring upon her finger; if he finds that he has been deceived as to her attractions, he can withdraw, and the marriage contract comes to an end. The actual marriage is the signing of a contract which fixes the dowry, and the alimony, in case of divorce. The bridegroom may attend this ceremony if he wishes, the bride never.

To a clear understanding of the matter of divorce, it is needful to bear in mind that in Turkey there are three kinds of marriages, yet in each relation the woman has enforceable legal rights against the man, and for her children as well as herself. There is (1) the marriage irrevocable; (2) the marriage revocable; (3) the marriage with a slave.

The second form of marriage, the revocable, demands that the man appear before the tribunal of justice and declare a woman (and in every case the law requires that the woman be definitely designated) to be his wife. He then enters into an obligation, should he see fit to dismiss her, to maintain her children and give her a stipulated sum. There is no stain upon her character, and no bar to remarriage. After divorce a man may retain his former wife, after a period of four and a half months, a second time, but not a third time.

In the marriage with slaves, the rights of the woman are as carefully guarded.

Divorce in Turkey therefore must be viewed in light of these regulations.

A woman does not easily obtain a divorce. The law allows a woman divorce on ground of the insanity of her husband.

There are four conditions to a man's securing a divorce: (1) He

must be of age; (2) he must have clear understanding at the time of the application; (3) it must be of his own free will, not constrained; (4) it must be with definite design, not caprice.

The form of the divorce is, "Thou art repudiated." It must be spoken, not written; it must be spoken in Arabic, and in the presence of witnesses. A woman repudiated is entitled to maintenance, cannot be turned out of doors save for some grave offence, and has a share in her husband's property.

The curse of Allah rests upon a man who capriciously repudiates his wife.

In considering the education and advantages open to women, we again have need to bear in mind that to view these among the Moslem women alone would not be adequate, as the country is so cosmopolitan in its character that action and reaction among the various nationalities are continually taking place and modifying the status of woman in each. Each advance among Armenians or Greeks has its influence upon the Moslems. The Christian women are unquestionably ahead.

The beginning of education for girls among Moslem women was made by the Valide Sultana in the reign of Abdul Medjid, 1839-1861. Being interested in education, she gathered the slave girls of the palace about her and taught them. There are three grades of schools for Mussulman girls, primary, secondary, and the high school. In 1895 there were more than one hundred and thirty thousand girls in primary schools, three thousand in secondary, and two hundred and seventy in the Dar ul Monalimat (Gate to Knowledge), a high school for teachers in Stamboul.

In these schools Persian and Arabic are taught, needlework, the elements of arithmetic and geography, and the principles of the Mohammedan religion.

There are high schools, such as the Lappeion, founded by Kupios Lappa, a wealthy and public-spirited Greek, in Constantinople; the Pallas, also at Constantinople, the Johakeimion at Shanar, the Homerion in Smyrna, all high schools where a comparatively liberal education is given. In the Lappeion there are five preparatory years provided for, three in the gymnasium, and two years of pedagogical study. The glory of these Greek schools lies in the thorough training in Greek classics which they provide; their defect is their limited attention to mathematics and science.

The Armenians have made rapid progress in the educational advantages offered to them. In 1850 the first school for girls was founded. There are now two hundred and eleven Armenian schools supported by the Orthodox Armenian Church. There is also a strong society for promoting education in Stamboul, which has a school for the training of teachers for the Armenian schools.

The Roman Catholics have done good work all through the empire,

in the institutions which they have established with humanitarian purpose. There are hospitals, homes for the aged, agencies for helping the poor. They have direct educational influence, too, through thirty-eight schools, where the French language, embroidery, and the elements of a general education are thoroughly taught.

One other influence upon the intellectual future of women in Turkey remains to be spoken of, and that is the system of schools for girls which has been established by America throughout the empire, at the head of which stands the American College for Girls at Constantinople.

In summing up the condition of women in Turkey these points are to be noted:

1. Mussulman law gives woman rights denied her by many nations of the Western world.
2. If these acknowledged rights have failed to develop in her an independence and self-realization like those of Western women, the remedy lies in the thorough training of her mental powers.
3. The women of Turkey are realizing their inherent power and the limitations put upon it by tradition, and there is a growing intelligence and desire for learning among them.
4. Given the ability, the desire, and the means, and it is but a matter of time, and not long, for the frozen bonds of custom to give way and the women of Turkey to take their place with others of the various countries of the world in proving the power of an emancipated womanhood.

---

#### RUSSIA.

It is with regret that we are forced to omit the report of Russia. Madame Sofja Levovna Friedland attended the Conference as a delegate from that country. She had been travelling in the United States for some months previous upon a lecture tour, and had won many friends. Her report was a conspicuous and attractive number upon the programme of the International Conference. By mistake she did not hand the copy of the report to the editors of the minutes at the close of the Conference, and the omission was not noted until the reports were prepared for the press. Meantime, she had closed her tour and had returned to Russia. Letters were despatched to her at once, asking her to forward the report, which she had evidently misplaced. In return, we received the sad news from her family that immediately after her return to Russia she was attacked with influenza, and after a severe illness died.

Her death is a severe loss to her nation and to her sex. In her society one was constantly reminded that in the woman movement there is no race nor nationality, but all are one in a great cause. A broad-minded, highly educated, and richly gifted woman, she was abundantly

prepared to render the movement signal service both at home and abroad. Her complete knowledge of the philosophy and history of the movement, together with a thorough comprehension of its inevitable outcome, lifted her far above the petty ridicule or criticism of others, while her brilliant talent, pleasing oratory,, and clever pen made her a powerful advocate. Young, attractive, vivacious, she seemed destined for a long and useful life, but Death the Destroyer knows no choice, and she is gone. Her death is sincerely mourned by many true admirers and friends in the United States, as it undoubtedly is in her Russian home.

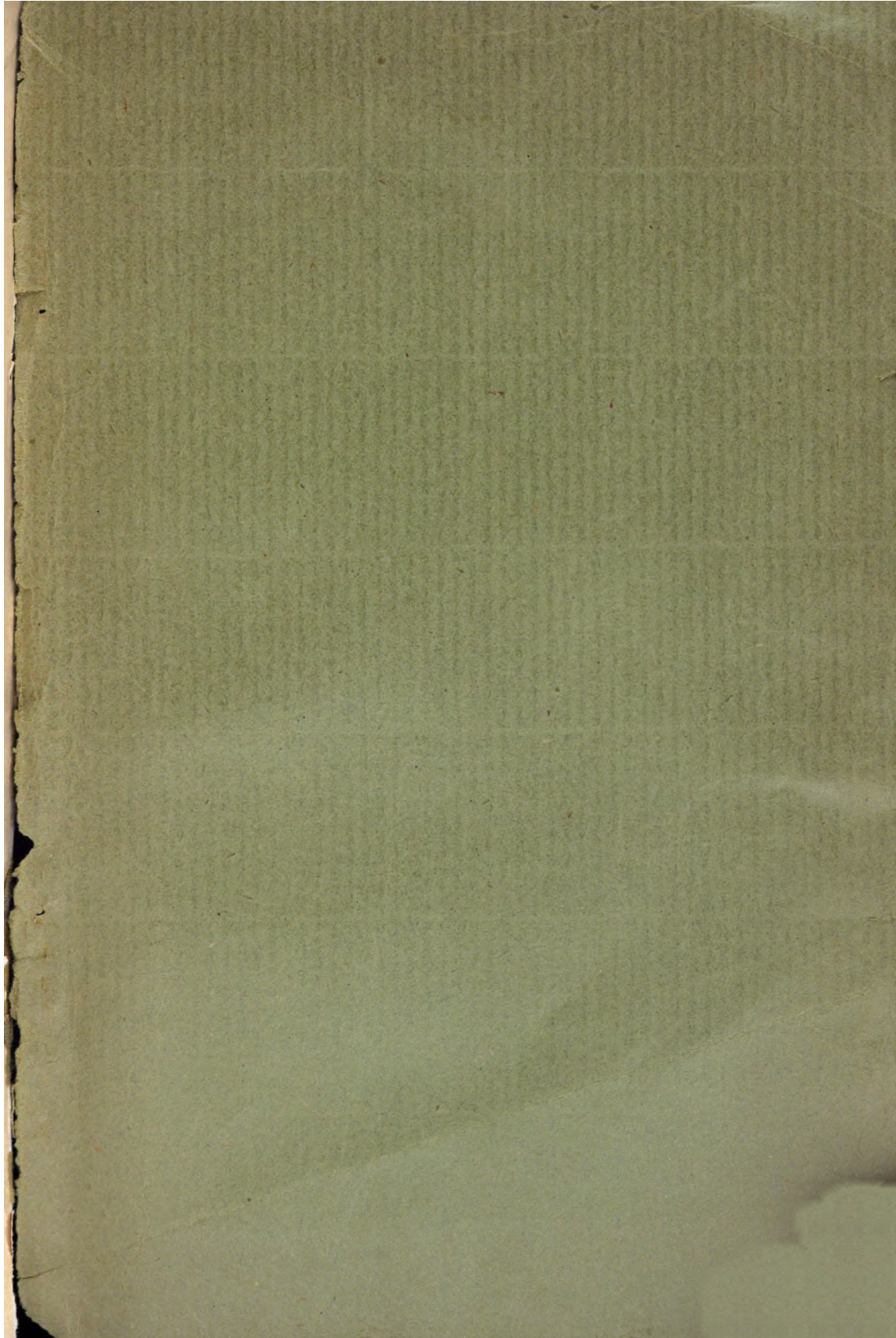
---

## INDEX.

	PAGE
Australia and New Zealand, Report of . . . . .	27
Belgium, Report of . . . . .	67
Call for 34th Annual Convention . . . . .	3
Canada, Report of . . . . .	33
China, Report of . . . . .	50
Declaration of Principles . . . . .	4
Denmark, Report of . . . . .	68
England, Report of . . . . .	72
France, Report of . . . . .	77
Germany, Report of . . . . .	84
Greetings to Foreign Guests . . . . .	21
Greetings from Foreign Societies . . . . .	24
Holland, Report of . . . . .	92
Italy, Report of . . . . .	105
Japan, Report of . . . . .	57
Minutes of Business Meetings . . . . .	13
Mexico and Central America, Report of . . . . .	44
Norway, Report of . . . . .	108
Persia, Report of . . . . .	65
Programme . . . . .	5
Report Received . . . . .	15
Russia, Report of . . . . .	123
South America, Report of . . . . .	46
Sweden, Report of . . . . .	113
Switzerland, Report of . . . . .	116
Turkey, Report of . . . . .	118
United States, Report of . . . . .	39









THE UNIVERSITY OF MICHIGAN LIBRARIES